THE BRITISH CRITIC,

For MARCH, 1807.

Dulcia atque amara apud te elocutus ſum omnia.
PLAUTUS.

I have ſaid all the bad and the good that the caſe required.

ART. I. *Elements of Mechanical Philoſophy, being the Subſtance of a Courſe of Lectures on that Science. By John Robiſon, LL.D. Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh. Fellow of the Royal Society of Edinburgh, of the Imperial Academy of Sciences at St. Peterſburgh, and of the Philoſophical Societies of Manchester, and New-York, &c. &c. Vol. firſt, including Dynamics and Aſtronomy.* 8vo. 696 pp. with 22 Copper-plates. Price 11. 1s. Conſtable, Edinburgh; Cadell and Davies, &c. London. 1804.

THE illuſtrious author of this volume of ſcience drew to himſelf, about ten years ago, the attention of every Britiſh ſubject, and the grateful regard of every *loyal* ſubject, by his *Proofs of a Conſpiracy againſt all the Religions and Governments of Europe.* Merit, however, eſpecially ſuch merit as was diſplayed in that volume, never fails to procure to its poſſeſſor enemies as well as friends; and the diſaffected of all deſcriptions laboured to perſuade the public that Dr. Robiſon was a man, whoſe mind as well as body was enfeebled by diſeaſe; that he was a credulous alarmiſt, who magnified mole-hills to mountains; that he was a man of no nerve;

and that his proofs were any thing but concluſive. We have ſeen letters to this purpoſe from Scotchmen to their correſpondents in this metropolis; and have good reaſon to believe that ſimilar letters were tranſmitted both from London and Edinburgh, to Weimar and Jena and other illuminized cities in Germany. The publication of the third edition of the Encyclopædia Britannica in the year 1797, in the preface to which the articles furniſhed by the Profeſſor are enumerated, rendered it indeed no longer poſſible to perſuade any Engliſhman of candour that the author of ſuch articles was a man of enfeebled mind; but the materialist and the democrat ſtill continued their clamours with tenfold rage, becauſe he had given demonſtrations of the falſehood of ſome of their moſt darling principles. By theſe clamours our judgment was never moved. We had entertained a very favourable opinion of the Profeſſor's principles, religious and political, from the moment that we read his firſt publication; that opinion was confirmed by the peruſal of his articles in the Encyclopædia, which diſplayed a mind uncommonly acute as well as richly endowed; and ſome letters of his to the late Biſhop of St. Aſaph, with a ſight of which one of us was favoured, ſhowed a ſteady determination in their writer to employ his great talents to the beſt of purpoſes.

Having ſuch reaſons to think highly of the Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh, we ſolicited his acquaintance; and by means of a mutual friend ſo far ſucceeded, as to obtain from him ſome communications which did honour to our journal; and had his life been protracted for the good of his country, we had hopes of drawing him into a cloſer connection with us. Yet we have ſuffered the work of ſuch a man to remain for two years unnoticed in the Britiſh Critic! For this delay an apology is indeed due as well to our readers as to the friends of the author; but the apology, which we have to offer, will be admitted, we think, as ſufficient by both.

For ſome time we had reaſon to expect a review of this volume of the Profeſſor's Elements of Mechanical Philoſophy, from a gentleman deſervedly celebrated in the literary world for his publications in a kindred ſcience; a gentleman well qualified to do juſtice both to the work and to its author, as he was no ſtranger to the Profeſſor's mode of thinking, and admitted his abilities; at the ſame time that he was in no danger of having his judgment warped either by private friendſhip or private enmity. Of this hope we were at laſt diſappointed by the numberleſs and unavoidable avocations of our learned friend. The work was therefore put into other hands;

hands; and juſt when a review of it was nearly ready for the preſs, we received from Scotland the information that a ſecond volume would ſpeedily be publiſhed, with a life of the author, by one of his learned colleagues in the univerſity of Edinburgh. This information induced us to poſtpone a little longer our account of the firſt volume, that we might review the two together, and avail ourſelves of the aid which we had reaſon to expect from the celebrity of the writer who was announced to us as the intended biographer. But the profeſſors in the univerſity of Edinburgh ſeem to have had too many bickerings among themſelves, to leave them ſufficient leiſure to do juſtice to the memory of their deceaſed brother; although, in their controverſial pamphlets, they all ſeem to admit that he was a diſtinguiſhed ornament of their learned ſociety; and we have reaſon to believe that an immediate publication of a ſecond volume of this ſyſtem of ſcience is abandoned.

This, if it be ſo, is a matter of deep regret; for we are not aware that in the Engliſh language there is any work on Mechanical Philoſophy ſo regular and at the ſame time ſo comprehenſive as this work would have been, had its author lived to complete it. He delivered it to the public, not indeed as a formal Syſtem of Mechanical Philoſophy, but as a large text-book for the uſe of thoſe who ſhould attend his lectures; and he reminds the ſtudent that it will not ſuperſede the neceſſity of carefully attending to the lecture, or even of taking notes in the claſs, a practice which he earneſtly recommends. It was, however, as he acknowledges, intended to contain the rudiments of a ſyſtem; and though all the articles might not have been treated with the ſame minuteneſs, the following extract from the advertiſement ſhows, that when completed, it would have contained more than the outlines of a moſt comprehenſive ſyſtem.

"It is propoſed," ſays the Profeſſor, "in this courſe of lectures, to arrange the mechanical appearances as much as poſſible in the order of their generality or extent. It will be found that this is, in fact, arranging them by the great diſtinguiſhing powers of natural ſubſtances, by which this generality of event is effected.

"All the mechanical phenomena that we obſerve are effected, 1. by gravity; 2. by coheſion; 3. by magnetiſm; 4. by electricity; and 5. by the affections of light.

"Hence is ſuggeſted the following arrangement of the articles which will be treated of in this courſe of lectures.

"I. Gravity.

"1. As it is ſeen in the celeſtial motions—its law of

action, diſcovered by Sir Iſaac Newton—applied by him, with great ſucceſs, to explanation of all the phenomena—univerſal gravitation.

" 2. As it is obſerved on this globe—motion of falling bodies—of projectiles—theory of gunnery.

" II. COHESION.

" Corpuſcular forces—theory of Boſcovich.

" Mechanical qualities of tangible matter—bodies are ſolid—or fluid—and theſe differ exceedingly in their mechaniſm.

" *Mechaniſm of ſolid bodies.*

" Laws of the excitement of corpuſcular forces.

" 1. Motion in free ſpace—impulſion—direct—oblique—preceſſion of the equinoxes—force of moving bodies.

" 2. Motion in conſtrained matter.

" 3. Rotation—centrifugal force.

" 4. Solidity combined with gravity—ſtability—theory of arches and domes.

" 5. Motion on inclined planes.

" 6. Motion of pendulums—meaſure of gravity—meaſure of time

" 7. Theory of machines—or MECHANICS commonly ſo called—mechanic powers—compound machines—maxims of conſtruction—of friction—of the action of ſprings.

" *Mechaniſm of fluid bodies.*

" 1. Coherent fluids—HYDROSTATICS, treating of the preſſure and equilibrium of fluids—HYDRAULICS, treating of the motion, impulſe, and reſiſtance of fluids.

" Hydraulic machines.

" Conſtruction and working of ſhips.

" 2. Expanſive fluids—PNEUMATICS, treating of the preſſure and equilibrium of the air—its elaſticity—its motion, impulſe, and reſiſtance—pneumatic machines—ſound—theory of muſic—action of gunpowder—theory of artillery, and of mines—account of the ſteam-engine.

" III. MAGNETISM.

" General laws of the phenomena—theory of Æpinus—Gilbert's terreſtrial magnetiſm—mariner's compaſs—variation—dip of the needle—artificial magnetiſm.

" IV. ELECTRICITY.

" General laws—theory of Æpinus—thunder—aurora borealis, &c.

" Galvanic phenomena.

" V. OPTICS.

" Mathematical laws—catoptrics—dioptrics.

" Viſion—optical inſtruments.

" Newtonian diſcoveries concerning colours.

" Phyſical

" Phyſical optics—further diſcoveries of Newton—mechanical nature of light—mutual action of bodies and light.

" Province, and hiſtory of natural philoſophy." P. vi.

From this extract, the reader, who is in any degree acquainted with the ſubject, will perceive that the courſe of lectures read in the college of Edinburgh by Dr. Robiſon muſt have taken a wide range; and that, had he lived to complete the work, the firſt volume of which is now before us, he would have been the author of a more comprehenſive ſyſtem of Mechanical Philoſophy than is at preſent to be found perhaps in any language. To the arrangement of the ſeveral parts, of which that ſyſtem would have been compoſed, ſome objections might certainly have been made, as the ſubjects which are firſt treated ſeem not to be of the eaſieſt comprehenſion; but the arrangement is indiſputably ſcientific, and was intended for thoſe who had previouſly ſtudied both logic and mathematics. Without a competent knowledge of both theſe ſciences, the readers of this volume will indeed be often thrown out; for we have peruſed no work on mechanical philoſophy in which appeals are ſo often made to the laws of human thought, or in which occur ſo many notions purely metaphyſical. To ſome readers this may appear a very heterogeneous combination; but we are of an opinion ſo totally different, that we ſhall endeavour to draw the attention of *our* readers more particularly to thoſe diſquiſitions, to which, becauſe they are metaphyſical, others may object. The metaphyſics of Dr. Robiſon are not, like thoſe of La Place, the panders of atheiſm, but like the metaphyſics of Newton and Boſcovich, the handmaids of religion; and they ſeem to have been introduced ſo frequently into the work before us, for the expreſs purpoſe of expoſing to contempt the wretched ſophiſms of the French ſchool.

After the advertiſement, we have a copious explanation of the ſymbols employed in the work, in which we recollect nothing that particularly attracted our attention except the uſe of the ſign = inſtead of :: to denote equality of ratios. Thus, inſtead of $a : b :: c : d$, the Profeſſor uniformly writes $a : b = c : d$. Perhaps the change is an improvement in our algebraical notation, and we freely confeſs that we think it is; but we doubt if it was worthy of being imported from the continent.

In the introduction, which is purely mathematical, SPACE, TIME, and the various kinds of NOTION are luminouſly treated, in 115 propoſitions and corollaries. Of theſe the

79th is the moſt perſpicuous, and at the ſame time legitimate demonſtration, that *every change of motion is, itſelf, a motion, or determination to motion*, that we recollect to have any where ſeen. It is a propoſition of great importance in the ſcience of dynamics, and we are ſorry that it cannot be made intelligible without the aid of a diagram.

Of *ſpace* the learned Profeſſor occaſionally ſpeaks, as if he thought it ſome *real exiſtence*, diſtinct from mind and body; and ſuch ſeems to have been the opinion of Newton and Clarke before him; but, high as theſe authorities are, it is an opinion which we have never been able to adopt. When we aſk our own minds what is ſpace? we can find no other anſwer, than that by the phraſe *pure ſpace* is meant the poſſibility of body where it does not now exiſt, or that *ſpace* is the abſtract notion of *extenſion*. On this ſubject, however, it is ſuperfluous to enter, as Dr. R. in his ſubſequent diſcuſſions makes hardly any uſe of the word *ſpace*, which is not as conſiſtent with our notions of it as with his own, if his own were, in fact, different from ours.

Of matter he gives the uſual defininion, and obſerves that *ſenſible bodies* are uſually conceived as conſiſting of a number of equal atoms of their primary ſubſtance.

"But we are entirely ignorant of the eſſential qualities of matter, and cannot affirm any thing concerning it, except what we have learned from obſervation. *To us matter is a mere phænomenon.* But we muſt aſcertain with preciſion the properties which we ſelect as diſtinctive of mattet from all other things." P. 83.

In the ſentence, which we have printed in Italics, the competent reader will perceive the firſt rudiments of the theory of Boſcovich, which might be ſhown, we think, to differ in nothing of importance from the metaphyſical theory of Berkeley;—a theory by no means fraught with thoſe abſurdities or that impiety, which ſome of our author's countrymen have thought that they diſcovered in it. This, however, is not our preſent buſineſs, which is to accompany Profeſſor Robiſon through the diſquiſitions before us. Of the properties uſually aſcribed to matter, he finds only two that diſtinguiſh it from all other things. Theſe are SOLIDITY and INERTIA. He objects to MOBILITY as a quality diſtinctive of matter, becauſes the mind accompanies the body in all its changes of ſituation; and "in like manner," he ſays, "extenſion, figure, and diviſibility, although primary qualities of matter, are common to it with empty ſpace."

There is ſurely ſomething inaccurate in this laſt aſſertion. Whatever

Whatever notion be entertained of the *exiſtence* of ſpace, its parts cannot be conceived as ſeparated from each other. The mathematician may indeed demonſtrate that an infinite number of lines without breadth or thickneſs might paſs through any portion of ſpace; but when he reflects on what has happened to that ſpace, he finds all its parts juſt where they were. By this ideal diviſion they have not been ſeparated from each other even in idea; nor is it *poſſible*, we apprehend, to conceive ſuch a ſeparation of the parts of empty ſpace. But of that, which cannot be actually divided, and to which no bounds can be ſet, there can be no *figure*. We *talk* indeed of portions of empty ſpace having certain figures and dimenſions; but upon mature reflection, it will be found that to theſe ideal beings we always give, in ſpite of ourſelves, ideal ſubſtrata. Of *emptineſs* or *nothing* there can be no *poſitive idea*, and therefore no idea of *actual diviſibility* or *figure*.

That SOLIDITY and INERTIA are characteriſtic properties of matter the Profeſſor has ſufficiently proved; but, taking *ſolidity* in the ſame ſenſe with *impenetrability*, he allows it only to the primary atoms.

"We have derived our notions of SOLIDITY or IMPENETRABILITY chiefly from our ſenſe of touch. The ſenſations got in this way ſeem to have induced all men to aſcribe this property of tangible matter to the mutual contact of the particles—and to ſuppoſe that no diſtance is interpoſed between them. But the compreſſibility and elaſticity of all known bodies, their contraction by cold, and many examples of chemical union, in which the ingredients occupy leſs room when mixed, than one of them did before mixture, ſeem incompatible with this conſtitution of tangible matter. Did air conſiſt of particles, elaſtic in the ſame manner that blown bladders are, it would not be fluid when compreſſed into half of its uſual bulk, becauſe, in this caſe, each ſpherule would be compreſſed into a cube touching the adjoining ſix particles in the whole of its ſurfaces. No liquid, in a ſtate of ſenſible compreſſion, could be fluid; yet the water at the bottom of the deepeſt ſea is as fluid as at the ſurface. Some optical phænomena alſo ſhew incontrovertibly that very ſtrong preſſure may be exerted by two bodies in *phyſical* or *ſenſible* contact, although a meaſurable diſtance is ſtill interpoſed between them. On the whole, it ſeems more probable that the ultimate atoms of tangible matter are not in mathematical contact." P. 85.

After theſe preliminary ſpeculations, of which the importance will be diſcovered by the reader of the work, the author enters upon the doctrine of DYNAMICS, which conſtituted the firſt part of his annual courſe of lectures. Dy-

namics are that department of phyſico-mathematical ſcience, which contains the abſtract doctrine of moving forces; i. e. ſays Dr. R. "the neceſſary reſults of the relations of *our thoughts* concerning motion, and the cauſes of its production and changes." We cannot think of motion, but as the *condition* of ſome other thing; and we conſider it, when obſerved as permanent, like the ſituation, figure, or colour of the thing, unleſs it ſhould be ſtopt or changed by ſome cauſe exerting its influence on the body. He then enumerates the ſeveral phyſical cauſes of motion, ſuch as *gravity*, *magnetiſm*, *electricity*, *preſſure*, *impulſion*, &c. which, as he obſerves, are unqueſtionably indications of *properties*, that is, of diſtinguiſhing qualities. Theſe accompany the bodies wherever they are, and are commonly conceived as *inherent* in them; and they certainly aſcertain and determine what we call their mechanical nature. They are called FORCES or POWERS, and the body conceived to poſſeſs them is ſaid to ACT; but all this is here proved to be metaphorical language; *force*, *power*, and *action*, being attributes which can be literally predicated only of animated beings. Having pointed out the confuſion which has ariſen from the unguarded uſe of this figurative language, and ſhown the inſufficiency of the various hypotheſes which have been framed to account for the phænomena of gravity, electricity, and magnetiſm, &c. by the interpoſition of unſeen æthers, on the one hand, as well as by the powers of bodies literally to act on each other at a diſtance, on the other, the author obſerves that

"The only ſafe procedure is to conſider all the forces which we obſerve in action as mere phenomena. The conſtitution of our mind makes us infer the agency of a cauſe, whenever we obſerve a change. But whether the exertion of force ſhall produce motion or heat, we know not, except by experience, that is, by obſervation of the phenomena. Nor will ſpeculations about the intimate nature of theſe forces, and their manner of acting, contribute much to our *uſeful* knowledge of mechanical nature. We gain all that is poſſible concerning the nature of thoſe faculties which accompany matter, or are ſuppoſed to be its inherent properties, by noticing the LAWS according to which their exertions proceed. Without a knowledge of theſe laws, the other knowledge is of no value." P. 94.

The learned author next makes ſome remarks on the INERTIA of matter, and on the phraſe VIS *inertiæ*, which, he ſays, is as incongruous as to ſpeak of a *ſquare circle*. The word *inertia* was uſed by Kepler and Newton to expreſs the indifference of matter as to motion or reſt; and in this ſenſe only is it employed by

by Dr. Robiſon, who likewiſe conſiders the *reſiſtance* of matter to a change of ſtate as a figurative expreſſion, and thinks, we know not why, that *reaction* is more proper. To abridge his obſervations on theſe phraſes, and on the errors to which they have led, would be to do them injuſtice; and our limits will not admit of our inſerting them entire, although they are well worthy of the moſt ſerious attention.

"Mechanical forces are conſidered as meaſurable magnitudes. But ſince they are not objects of our perception, but only inferences from the phenomena, it is plain that we can neither meaſure nor compare their magnitudes directly. Having no knowledge of their agency, nor any mark of their kind, except the change of motion, which we conſider as their effect, it is only in this change of motion that we muſt look for any meaſure of their magnitude or intenſity;—this is alſo the only mean of compariſon. Now, change of motion, involving no ideas but of ſpace and time, affords the moſt perfect meaſurement. We cannot find a better meaſure; nay, it is improper to employ any other; and the moſt eminent philoſophers, by employing other meaſures, founded on their fancied knowledge of the intimate nature of mechanical force, have advanced moſt incongruous opinions, which have ſpoiled the beauty of the ſcience. We ſhall therefore adhere ſtrictly to the meaſure ſuggeſted by this reaſoning, and ſhall call that a double or triple force, which, by its ſimilar action, during the ſame time, produces a double or triple change of motion, whether it accelerates, or retards, or deflects a motion already going on. We expreſs this notion in the moſt ſimple manner by ſaying, that we conſider force merely as ſomething that is proportional to the change of velocity." P. 98.

Profeſſor R. proceeds next to illuſtrate the three laws of motion, firſt propoſed in preciſe terms by Sir Iſaac Newton. Of theſe laws he conſiders the two firſt as ſelf-evident and neceſſary truths, reſulting from our ideas of motion, and of the cauſes of its production and changes. They are *laws*, he ſays, of *human judgment*, independent of all experience of external nature, juſt as it reſults from the laws of human judgment, that the three angles of a plane triangle are equal to two right angles, though there ſhould not be a real triangle exiſting in the univerſe. He examines the *demonſtrations* or *proofs* that have been offered by others of theſe two laws, and ſhews that they are all obſcure and unſatisfactory; the laws neither requiring nor admitting of proof, to thoſe who thoroughly underſtand the terms in which they are expreſſed. The appeals to experience, which have been ſometimes made for the truth of the firſt law, he very properly rejects; becauſe thoſe who admit the truth of the Copernican deſcrip-

tion of the planetary motions, muſt be aware that we never ſaw one inſtance, either of *reſt*, or of *uniform rectilineal motion*. With reſpect to reſt there is no difficulty, all mankind admitting that a body at reſt muſt continue for ever at reſt, unleſs put into motion by ſome mechanical force; but motion, ſay ſome, is a continued effect, and therefore requiring a continuation of the cauſe. Dr. R. ſhows that this is contrary to experience, and then adds,

"It is equally contrary to our notions of a moving force. By its inſtantaneous action, ſuch a force produces motion, that is, a ſucceſſive change of place, otherwiſe it produces nothing. Or if in any inſtant of its action it do not produce a continuing motion, it cannot produce it by continuing to act. *Continuation of motion is implied in our very idea of motion.* In any inſtant the body does not move over any ſpace, but it is in a certain condition (however imperfectly underſtood by us) or has a certain determination, which we call velocity, by which, if not hindered, a certain length of path is paſſed over in a ſecond. This muſt be effected by the inſtantaneous action of the moving cauſe, otherwiſe it is not a cauſe of motion. In ſhort, motion is *a ſtate* or *condition*, into which a body may be put, by various cauſes, but by no means a *thing* which can be *infuſed* into a body or *taken out of it*." P. 102.

From this expreſſion the reader will perceive that Dr. R. is no advocate for the doctrine of a *vis inſita corpori moto*, of which ſo much uſe has been made by ſome philoſphers. He is not; and what he ſays againſt it, as commonly underſtood, is at once profound, and, as we think, concluſive.

In his commentary on the ſecond law of motion, he ſtrenuouſly oppoſes the meaſure propoſed by Leibnitz of mechanical action or force, and reclaims to our countryman Dr. Hooke the diſcovery of the facts on which the hypotheſis of Leibnitz was founded. The Britiſh and French philoſophers have generally held that the force of a body in motion is in proportion to its *velocity*; the Germans, with Leibnitz at their head, that it is in proportion to the *ſquare* of its velocity; and both parties have urged *facts* in ſupport of their reſpective opinions. Dr. R. proves, at ſome length, that in the Leibnitzian meaſure many things are gratuitouſly aſſumed, many contradictions are incurred, and, finally, that *it is only becauſe forces are aſſumed as proportional to the velocities which they generate, that the facts obſerved by Hooke, and employed by Leibnitz, come to be proportional to the ſquares of the ſame velocities.* In the courſe of his diſquiſitions on this ſubject the Profeſſor gives us a beautiful demonſtration of the *law of the*

changes of motion; for which, however, we muſt refer to the work itſelf.

Of Newton's third law of motion this author has not the ſame opinion as of the two former. That *the actions of bodies upon one another are always mutual, equal, and in contrary directions*, he admits to be a *fact* obſerved in all caſes which we can examine with accuracy; but that this equality of action and reaction is an axiom deduced from the relations of ideas ſeems, he ſays, to be doubtful.

"Becauſe a magnet cauſes the iron to approach towards it, it does not appear that we neceſſarily ſuppoſe that the iron alſo attracts the magnet. The fact is, that although many obſervations are to be found in the writings of the antients concerning the attractive power of the magnet, not one of them has mentioned the attractive power of the iron. It is a modern diſcovery, and Dr. Gilbert is, I think, the earlieſt writer, in whoſe works we meet with it. He affirms that this *mutual* attraction is obſerved between the magnet and iron, and between all electrical ſubſtances and the light bodies attracted by them." P. 124.

This reaſoning is plauſible, but we think not concluſive, if it be poſſible to conceive in the magnet any power of operating like attraction on the iron at a diſtance. If a magnet of an ounce weight can be ſuppoſed capable of *drawing* towards itſelf an ounce of iron, it ſeems to follow, from the very *notion of drawing*, that theſe two bodies muſt meet in the middle of the ſpace between them, and that ſuch a magnet would ruſh to a piece of iron of two ounces weight, the iron remaining all the time at reſt. It is not indeed a law of human thought, but a matter of mere obſervation, that the magnet is endowed with what is called power to act on iron at a diſtance, or *vice verſa*, that iron has power ſo to act on the magnet; but if it be granted that either of theſe bodies has power to attract or repel the other, it ſeems to follow neceſſarily that the attraction or repulſion muſt be mutual. What the Profeſſor ſays, however, in ſupport of his opinion is well worth the attention of every reflecting reader; and it is perhaps ſufficient for all the purpoſes of uſeful ſcience to know that, with reſpect to all bodies on which we can make experiment or obſervation, *reaction is always equal and contrary to action*.

"As it is an univerſal law, we cannot rid ourſelves of the perſuaſion that it depends on ſome general principle, which influences all the matter in the univerſe. It powerfully induces us to believe that the ultimate atoms of matter are all perfectly alike—that a certain collection of properties *belong* (belongs) in

ſome

ſome degree to every atom—and that all the ſenſible differences of ſubſtances which we obſerve ariſe from a different combination of primary atoms in the formation of a particle of thoſe ſubſtances. A very ſlight conſideration may ſhew us that this is perfectly poſſible. Now, if ſuch be the conſtitution of every primary atom, there can be no action of any kind of particle, or collection of particles, on matter, which will not be accompanied by an equal motion in an oppoſite direction. Nothing can be clearer than this. This therefore is, in all probability, the origin of this third law of motion." P. 125.

With all poſſible reſpect for the memory of Profeſſor Robiſon, we cannot help thinking that in this paragraph, if we thoroughly underſtand it, he reaſons, as the logicians expreſs it, in a circle. He firſt obſerves, that the admiſſion of this third law of motion powerfully induces us to believe that the ultimate atoms of matter are all perfectly alike; and then from this concluſion he infers the truth of the third law of motion. He has thought perhaps the leſs, and reaſoned the more looſely on this third law, that he conſiders it as comparatively of little importance.

" The three axioms, and, indeed, the two firſt, ſeem to include the whole principles of dynamics, and enable us, without other help, to accompliſh every purpoſe of the ſcience. Some authors of eminence have thought that there *were* (are) other principles, which *influenced* (influence) every natural operation, and that theſe operations *could not* (cannot) be fully underſtood, nor an explanation properly deduced, without employing theſe principles. Of this kind is the principle of ŒCONOMY OF ACTION, OF SMALLEST ACTION, affirmed by M. Maupertius to be purſued in all the operations of nature. This philoſopher ſays, that the perfect wiſdom of Deity muſt cauſe him to accompliſh every change by the ſmalleſt poſſible expenditure of power of every kind; and he gives a theorem, which he ſays expreſſes this œconomy in all caſes of mechanical action. He then aſſerts, that, in order to ſhew in what manner ſuch and ſuch bodies, ſo and ſo ſituated, ſhall change each other's condition, we muſt find what change in each will agree with this value of the ſmalleſt action. He applies this to the ſolution of many problems, ſome of which are intricate, and gives ſolutions perfectly agreeable to the phenomena. But the fact is, that the theorem was ſuggeſted by the phenomena, and is only an induction of particulars. It is a law, of a certain extent, but by no means a firſt principle; for the law is comprehended in, and is ſubordinate, by many degrees, to the three laws of motion now eſtabliſhed. It is no juſt expreſſion of a minimum of action; and he has obtained ſolutions, by means of problems, in which its elements are altogether ſuppoſititious, which is proof ſufficient of its nullity and impropriety.

" M. D'Alembert

"M. D'Alembert and M. De la Grange have alſo given general theorems, which they call firſt principles, and which they think highly neceſſary in dynamical diſquiſitions. Theſe, too, are nothing but general, but very ſubordinate laws, moſt ingeniouſly employed by their authors in the ſolution of intricate problems, where they are really of immenſe ſervice. But ſtill they are not principles; and a perſon may underſtand the *mechanique analytique* of De la Grange, by ſtudying it with care, and yet be very ignorant of the real natural principles of mechaniſm. All theſe theorems are only ingenious combinations of the ſecond and third Newtonian laws of motion." P. 129.

Our author next employs the three laws of motion, or rather the two firſt, to diſcover thoſe mechanical powers of natural ſubſtances which fit them for being parts of a permanent univerſe, and to explain thoſe mechanical powers of bodies which occaſionally accelerate, retard, and deflect the motions of other bodies. Under this laſt head he treats mathematically, but with great perſpicuity, of *Accelerating and retarding forces;* of *Deflecting forces in general;* and of *Central forces.* We can give no abſtract of this part of the work, which would be intelligible without diagrams; but we can recommend it with confidence to the reflecting reader as exhibiting perhaps the moſt complete view, that he will readily find, of *Dynamics;* or, in other words, of the abſtract and metaphyſical doctrines of Mechanical Philoſophy.

(To be concluded in our next.)

ART. II. *The Harmonic Preceptor; A Didactic Poem, in Three Parts. Written by Mr. Dibdin.* Price 18s. large 4to. 149 pp. with engraved muſical Plates. Publiſhed by the Author, Leiceſter Place. Preſton, &c. &c. 1804.

THE author of a didactic poem is not obliged to attempt wit, but he ought to poſſeſs a competent ſhare of judgment and learning. His *wit*, if he does undertake to employ it, ſhould be ſomething more than a continual effort to excite riſibility by verbal puns; his *judgment* ſhould teach him that a trifling jingle, (an humble imitation of Anſtey's Bath Guide) is not exactly appropriate to convey important inſtruction; and his *learning* ought at leaſt to be ſhown in the true orthography of ſuch ſcientific terms as he deſigns to notice. In

ſhort,

ſhort, whatever may be this author's claims to wit (ſuch as it is) ſmall indeed are the evidences of his poſſeſſing either of the two other valuable qualities. There is, however, to be ſeen, in the advertiſement, a ſufficient ſtock of vanity, ſelf-conceit, and egotiſm, which, as a friendly beacon to the youthful and unexperienced, we ſhall here fully diſplay.

" It has been imagined, perhaps, that I have indulged a capricious and vain expectation in an endeavour to teach a ſcience through the medium of a poem. This undertaking never appeared to me in any ſuch light. I was aware of all I had to encounter; but I knew my own reſources, and I was aſſured of the public ſuffrage in favour of that zeal, which has ſo long, and ſo ſucceſsfully, marked my character. I muſt conſeſs, that I had ſome apprehenſion of finding my taſk difficult, in proportion as I ſhould be under the neceſſity of carrying muſic into complication; but, upon trial, this very part of it confirmed both the practicability and propriety of my labour; for, having proceeded gradually myſelf, and kept pace exactly with the ſort of ſtudy that I recommend to my pupils, I found I had nothing more to do, than add together thoſe precepts which I had before taught ſingly; and, therefore, I met with leſs trouble, and received more pleaſure as I advanced, and from this I augured the moſt reputable ſucceſs. I therefore pronounce, that I have given to the world a production of general utility; all thoſe, who peruſe the work with earneſtneſs and care, will join me in this opinion. Under this conviction, I leave it with the public, who, I know, from long experience, will judge of it with candour and indulgence.

" My lectures, which I intend to commence on the day that this poem will be publiſhed, are meant to enlarge on all its precepts, and teach a complete ſyſtem of rational muſic.

" I cannot cloſe this addreſs, without a ſincere acknowledgement to my kind and ſolicitous friend, Mr. Ballantyne, who has given this publication all the correctneſs, beauty, and embelliſhment, that it could receive from printing. I would ſay much more, but that I know he will not permit his eulogium to iſſue from his preſs." P. 5.

The compliment to Mr. Ballantyne is nothing more than is deſerved, for the book is certainly brought out in the beſt typographical manner, and the *meadow* of *margin* is no doubt left uncultivated for the accommodation of ſuch ſtudents as choſe to decorate it with obſervation and memorandums.

Before we preſume to analyze this curious production, we ſhall preſent the reader with Mr. D.'s own proſpectus of each book.

" THE

"THE ARGUMENT.

"Poetry and Muſic twin-ſiſters—their intereſts reciprocal, and, therefore, Poetry pleads her ſiſter's cauſe.—The nature of Muſic's complaint examined—variouſly attributed—how to remedy it—what muſic is—what melody—what harmony—how they act ſeparately and conjointly.—The firſt table explained, which demonſtrates the names and diviſions of the notes—their genealogical tree—compared to the pedigree of a race horſe—a hint at time. Diviſion of the notes by threes—different modes of reckoning by three and four.—Marching.—The ſtory of Murdoch and Norah.—Further elucidation of common and triple time.—Muſical characters.—The bars compared to the hours.—Other illuſtrations.—The ſcale.—A ladder.—Situation of the letters.—Seven letters.—A myſtical number.—Keys.—Scales and keys examined together.—End of the firſt part."

After fourteen pages of declamation, more to the advantage of the printer than the ſcholar, Mr. D. begins his ſcientific inſtruction thus.

"Muſic, properly treated, on technical ground,
Is ſimply acknowledged the doctrine of ſound;
That according to SHAKESPEARE, attention enforces,
And exquiſite *melody* ſweetly diſcourſes.
Now *melody* flows in delightful progreſſion,
And means ſeveral ſounds which are ranged in ſucceſſion;
And, as far as it goes, this of muſic is true,
But to make it complete it has *harmony* too;
Which, blended in union compact and familiar,
To *melody* proves a moſt powerful auxiliar." P. 16.

Mr. D. deſcribes the muſical notes and their duration.

"In table the firſt, as each note we're comparing,
Let us look at its name, and its length, and its bearing.
The firſt, called a *ſemibreve's* formed like a bowl,
Or the globe of the earth, ſomewhat flat at each pole.
The ſecond a *minim*, a tail hanging from it,
Is circular too, much reſembling a comet,
Except in the center the comet's tail rides,
While the tails of all *minims* are placed by their ſides.
A *crotchet* one might for a minim miſtake,
But that the whole circle's filled up and opaque.
A *quaver*, the fourth, like a *crotchet* would look,
Were it not that the tail is turned like a crook,
Which, in the *half-quaver*, again we ſhall view,
Except that of crooks *ſemiquavers* have two.

The

The demi, or *half-ſemiquaver*, again,
Will clearer and clearer this doctrine explain;
For the *half-ſemiquaver*, though leſs in degree,
Stead of one or two crooks, is embelliſhed with three;
Which, to make of the ſubject a true Iriſh finiſh,
Shews the more we are adding, the more we diminiſh."

P. 19.

The genealogical tree at firſt ſight looks very much like a fire-work, and the exploſion of the ſemibreve ſeems to have covered the ſky with a profuſion of demiſemiquavers.

The motto is taken from the ſubſequent page 87, where Mr. D. affirms of his *oak*, that

" The *graces* its leaves, while the *notes* are its fruit."

It would require a genius beyond that of *Kepler*, to ſhow the analogy between theſe objects. In the land of *cakes*, perhaps Mr. D. has ſeen botanical productions of nature, where the *fruit* is regularly found not only to exceed, but alſo to precede the *leaves*.

It is almoſt impoſſible to peruſe a work like the preſent, with that degree of indulgence which a true critic delights to ſhow; but, to make the matter as light as poſſible, we we ſhall only amuſe ourſelves and our readers by affording a view of Mr. D.'s ſyſtem of inſtruction, and by extracting a few paſſages to enliven ſtudy by a ſmile; reſerving, however, the occaſional right of verbal criticiſm.

Mr. D. contends that the principles of TIME ought to be taught previous to thoſe of TUNE. As a practical method of making muſicians, provided both are known, it is of no great conſequence which is taught firſt. But Mr. D. confounds the character of time with time itſelf, and ſurely a beginner who learns a tune and counts the time, is more thoroughly acquainted with the ſubject, than thoſe who have the whole genealogy and pedigree of *demiſemi* at their *tongues end*.

We agree with Mr. D. perfectly in cenſuring the following ridiculous practice, and are ſorry to ſee the affectation of ſcience diſplayed in the ſubſequent note.

" I know 'tis a cuſtom that too much prevails,
To let ſcholars begin with the gamuts and ſcales;
And learn the diſtinction of ſcales diatonic,
The ſtrange complex uſe of the ſcale inharmonic;

Or

Or elſe, till, with frivolous pains and pragmatic,
They range through the diſſonant ſyſtem chromatic *.
All which, but the firſt, have no practical uſe,
And that, touched on too ſoon, may turn muſic's abuſe;
And he who would mount could not do a thing madder,
Did he hope to riſe by the top round of the ladder;
Who'd arithmetic know, would ſtand in this poſition.
Did he algebra learn ere he'd ſtudied addition;
And inſtances numberleſs might be detected,
That miſchief like this has too often effected.
The danger incurred is by climbing too ſoon;
Let them ſay tune and time, but give me time and tune."

P. 23.

In what book Mr. D. learnt his orthography of INHARMONIC, we do not know; Dr. Burney, and Sir John Hawkins, (who ſeem to be Mr. D.'s authorities) write certainly enharmonic †.

In reſpect to the *molle* and *intenſum*, the curious reader may conſult Dr. B. IV. 638. Sir J. H. I. 109.

To illuſtrate theſe doctrines, Mr. D. appeals to our preſent military exerciſes, with juſt compliments to the volunteer ſpirit of the Britiſh Iſles, and terminates with the following lines;

---

* "The diatonic ſcale will anſwer, and indeed more than anſwer, every purpoſe of modern muſic. It was by the ancients divided into two ſpecies; the *molle* and the *intenſum*. The *molle* being too complex to be embraced by the ſcale of any keyed inſtrument, I ſhall not explain; for, it is my duty not to diſtract but to teach my pupils. The *intenſum* is not quite, though certainly more, conſonant to the ſcale which is now, and always ought to be, generally taught; for it gives two ſemitones to every octave, and it would be needleſs, except out of curioſity, to ſearch for any thing more. As to the chromatic, it ſeparates and divides the notes to a degree beyond comprehenſion, and the inharmonic goes a great way farther. All theſe matters were delicious to the ancients; but in what manner we have no particular rule to go by. After all, they continually differed about them; and even one of their enthuſiaſtic admirers, VITRUVIUS, ſays, "the harmonic genus is grave and ſolemn in its effect; the chromatic has a greater degree of ſweetneſs, ariſing from the delicate quickneſs and frequency of its tranſitions; the diatonic, as it is the moſt natural, is the moſt eaſy." This was the muſic of mathematicians; my buſineſs is to inculcate the muſic of nature."

† See Britiſh Critic, Vol. XVII. p. 519.

" An ignorant peaſant, called MURDOCH MACMORA,
To the hills and the bogs ſung the charms of his NORAH;
Swore the fire that conſumed all his peat was leſs cruel
Than that ſcorching his heart from the eyes of his jewel.
But NORAH, hard-hearted, repulſed each advance,
And declared ſhe'd ne'er love him till he learned to dance.
What could poor MURDOCH do, of his comfort bereft!
He dance! he knew not his right foot from his left.
But Love, mighty Love, who has anchorets warmed,
And ſo many ways gods and men has transformed,
In whiſpers, and dreams, did his rhetoric ſo ply,
That heart-broken MURDOCH determined to try.
Fond hope led him on to abide the event,
And fear left him, as he to the bagpiper went.
Now tuning his chanter, the bagpiper played,
While MURDOCK ſtumpt on, half aſhamed, half afraid;
The more he perſiſted the worſe was his plight,
How the plaguy left foot to find out from the right!
A remedy quickly the piper applied;
A large whiſp of ſtraw on the left foot was tied,
Which *Soocan* he called, while its unmuffled brother
Was called *Gad*, that poor MURDOCH might know one from t'other.
Now the piper cried out, as he ſtumpt on like mad,
" Arrah! riſe upon *Soocan*, and ſink upon *Gad*."
What art, urged by love, will not nature find out?
Taught by Cupid and Time, MURDOCH capered about.
No longer was beautiful NORAH a jilt,
'Twas the love of her charms that taught MURDOCH a lilt.
Till, her whole train of lovers now left in the lurch,
They both in a lilt danced together to church." P. 27.

Mr. D. compares triple time to *Pleaſure*, common time to *Reaſon*, &c. That the *acute* and *grave* accents of language are ſimilar to the ſharps and flats of muſic, and of courſe we ſuppoſe the *circumflex* is ſimilar to the natural, is aſſerted, or proved (gentle reader, as you pleaſe) in the ſubſequent lines.

" In pronunciation two accents we have,
One called the acute, and the other the grave;
The firſt bids the ſpeaker on words lay a ſtreſs;
The latter, the tone of the voice to depreſs.
Now, nothing can be to my purpoſe more pat;
The muſical marks, called the *ſharp* and the *flat*,
Are exactly the ſame as theſe accents I quote;
For, while the *ſharps* raiſe, the *flats* lower the note.
Yet, though both on the mind make an equal impreſſion,
In language, the accents are uſed at diſcretion;

While

While the accents, in muſic, ſo true are and nice,
That their ſure operation is fixed and preciſe.

" Would the mind, that in turn loves to joy and deplore,
Make a *note* half a tone either higher or lower;
The laſt to effect the grave *flat* we require,
While the gay acute *ſharp* makes it half a tone higher.
But as this, as in life, would cauſe ſtrife without end,
Were it not for the medium of ſome ſincere friend;
The *natural* ſteps in, to determine the cauſe;
And, adjuſting all feuds, leaves the *note* where it was." P. 33.

The cliffs (cleſs) and other characters, the ſcales or ladders, the wonderful properties of the number ſeven, are then mentioned, and the firſt part concludes with theſe lines.

" I now, to my rules if my pupils agree,
In this firſt part, of muſic have given the key;
If my warm expectations ſhould ſuffer no ſhock,
In the ſecond, they'll learn how the door to unlock;
In the third, being entered and ſhewn its whole treaſure,
Over Muſie's domain they may ramble at pleaſure." P. 46.

" PART SECOND.

" ARGUMENT.

" The ſenſes.—Anatomy of the ear.—Diſtances.—Keys, and the ſituations of ſemitones.—Modulation performed by means of ſharps and flats—How to count the ſharps—How to count the flats.—The nature of the cloſe, and the neceſſity for the half tone below.—The key.—The habitation of the members of harmony compared to the aſtrological houſes, parliament houſes, &c.—Time—common time—Triple time.—The auxiliary note or notes.—Hint at compoſition."

As a ſpecimen of ingenuity, ſcience, and logic, we ſhall preſent the reader with the ſolution of that long-ſought queſtion, " Why the ſeventh of the minor ſcale muſt have an accidental ſharp."

" I've now ſhewn what the natural keys are, and traced
On what notes are their requiſite *ſemitones* placed;
I ſhall next, by freſh maxims, perſpicuouſly ſhew,
Why the ear at each *cloſe* needs the half-tone below;
For, in my mind, no rule can eſtabliſhed appear,
Unleſs every precept's confirmed by the ear.
This aſſertion to prove, try the *octave* in C,
And you'll find that the *half-tone* below will be B.
Try the *octave* in A, all our hopes are o'erthrown,
For the note below's G, which is not a half-tone.

If, then, no pretence can be held, or excuſe,
And we muſt, perforce, the *half-tone* introduce;
Look over the ſcale to ſee how't may be made,
You will find we're in want of collateral aid;
And, leſt that the ear, become critic, ſhould carp,
We ſolve all objection by playing G-ſharp;
Which can never to *minor-keys* prove prejudicial;
They've two *natural half-tones*, and one artificial,
To favour that plaintiveneſs ſweetly inclined,
With which, as we've ſeen, they can intereſt the mind."

P. 65.

At p. 79 a remarkable inſtance of perſpicuity in the mode of communicating ideas, and in the uſe (or abuſe) of language, occurs. Inſtead of exploding the old, ridiculous, and equivocal terms of *ſharp* and *flat*, as ſynonimes of major and minor, it is aſſerted in a note—

"The pupil cannot be too often reminded that there are *flat-keys*, in *flats*, and *ſharp-keys* in *flats*; and *flat-keys*, in *ſharps*, and *ſharp-keys*, in *ſharps*. The meaning of which is, that, whether *flats*, or *ſharps*, are introduced, the *flat-key* ſimply ſignifies the *minor-key*, and the *ſharp-key* the *major-key*."

To illuſtrate a dull ſubject, recourſe (as often happens) is had to the legiſlature.

To the parliament houſes I make my appeal,
Like muſical houſes, in crotchets that deal.
'Tis true that the houſes of commons, and lords,
Stead of notes, always act through the medium of words;
Yet ſtill they conſiſt, while they ſquabble like cats,
Of a great many ſharps, and a great many flats.
To be ſure the French proverb to quote might be wrong,
That parliament ſignifies *parlez et mens*;
Yet while one ſet ſay no, and another ſay yes,
That they're ſome of them wrong, we may give a ſhrewd gueſs;
For, as truth has no ſide, and can never be fee'd,
The nation might wiſh that they all were agreed." P. 82.

"PART THIRD.

"ARGUMENT.

"How far muſic may be conſidered as an imitative art.—The doctrine of concords and diſcords, and an inſight into thorough baſs.—Graces.—Muſical terms.—Directions for playing and accompanying.—Singing at ſight.—Writing down ideas.—Allegory.—Concluſion.

If

If our limits would permit, the analogy between the three *fine arts* might afford much uſeful and agreeable ſpeculation. But on ſome future occaſion we ſhall perhaps be able to inveſtigate the ſubject more at large, eſpecially as Mr. Coleridge has announced his intention of reading lectures at the Royal Inſtitution, on *the principles common to the fine arts*; and no doubt, from his genius, learning, and judgement, much information will be obtained. We ſhall ſimply ſtate the opinions of Mr. Dibdin;

" Muſic, painting, and poetry, often proclaimed
As three mimic arts, are improperly named.

" The pencil, I grant you, impreſſive and warm,
Approaching perfection, can animate form;
Can bid the cold canvaſs the compaſs embrace
Of mind, and of ſtrength, and of beauty and grace;
And pourtray all the paſſions, in peace or at ſtriſe,
With a glow and a force that can imitate life.

" The pen—to what height can its influence reach!
It virtue, and honour, and goodneſs can teach;
It can hand to poſterity truths, that relate
To every thing worthy, and every thing great;
Can villany puniſh, can miſery reſpect,
And ſhew what to imitate, what to reject;
Bending low at Love's ſhrine, bid the heart own its duty;
And give SYLVIA and VENUS cotemporary beauty.

" Muſic imitates too; but no inſtance is found
That it ever could any thing mimic but ſound;
And ridiculous truly, and falſe, was their notion,
Whoever believed it could imitate motion.
Thus, it imitates nothing, as merely an art,
For ſound clearly makes of itſelf but a part;
And muſic to utter contempt it will throw,
When out of its province 'tis tempted to go.

" If DAVID, great leader of harmony's quire,
Could hearts tune to rapture at ſound of his lyre;
Did we wiſh all its wonderful powers to exalt,
As he ſwept the whole compaſs from gamut to alt,
How much more would his merit aſtoniſhment raiſe,
How much better his ſkill, and appropriate our praiſe,
Did we ſhew how he conquered the wife of URIAH,
Than to make him in muſic encounter GOLIAH *.

* " This feat was performed by a celebrated muſician, a German, by name KUHNAU. He gave the whole progreſs of the battle in ſix ſonatas, on which, no one, I hope, will be ſo unreaſonable as to expect a comment from me."

" Who does not to real compaſſion incline,
When Muſic paints generals paſſing the Rhine?
And ſhews various perils to horſes and boats,
From huge-falling cataracts, by twenty-ſix notes * ?
Or, when planets are ordered to move in their ſpheres,
No longer the object of eyes, but of ears † ?
Or, when every ſeaſon, like Bayes's eclipſe,
In a gig, or a hornpipe, or minuet trips;
When ſcarce with the heat of the dog-days we glow,
Than the movement is changed, and we wade through the ſnow,
And Muſic its hue is commanded to ſing
Of ſummer, and winter, and autumn, and ſpring ‡ ?

" When HANDEL's great ſtrains lead us forward through bogs,
To the buzzing of flies, and the hopping of frogs,
Or elſe, when in JOSHUA, commanded at will,
To Muſic the ſun is obliged to ſtand ſtill;
While we notice the archneſs of every jeerer,
We blame the compoſer, and pity the hearer.

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* " This attempt at muſical expreſſion, as it is called, was the production of FROBERGER, organiſt to the emperor Ferdinand III. He repreſented the paſſage of count Thurn over the Rhine, and the danger he and his army were in from twenty-ſix cataracts, in an *allemand*."

† " The planets were attempted to be made into a kind of muſical orrery, by BUXTEHUDE, of Lubec, in a ſet of leſſons for the harpſichord."

‡ " VIVALDI, formerly a great favourite at country concerts, filled two books of concertos with the various effects of the ſeaſons. I have heard theſe concertos, early in life; and, if the compoſer had not, like the painter who wrote under his ſign, " This is the king's head," told us of the wonderful fact, his attempting this piece of folly would have remained a profound ſecret. I think, however, GEMINIANI ventured at the moſt heroic achievement, for he diveſted a long epiſode out of TASSO's *Jeruſalem*, of its proper vehicle, *words*, and endeavoured to expreſs its meaning by *notes*. But, to ſay the truth, we have had a tolerable ſpecimen of this ſort of impoſſible expreſſion among the modern productions in this kingdom; which, however, muſt yield to the wonderful execution of the ABBE DE VOGLER; who, in performing on the organ, that Engliſhmen might be properly aſtoniſhed, not only played in the uſual way with his fingers, but heightened his performance by the aſſiſtance of his feet and his elbows."

" 'Tis

" 'Tis thus virtuoſo's, in love with diſtortions,
Find beauty in ſpiders, and grace in abortions;
For me,—let not perſons of taſte be offended,—
I think truth and nature can never be mended;
And when poſture-maſters I ſee bend and crawl,
And fidle like crabs, or roll up like a ball,
While every idea of pleaſure they baulk,
I ſoften to pity, and wiſh they could walk.

" Thus muſic to motion has little relation,
And of ſounds, and thoſe only, can boaſt imitation;
Nay, it even this likeneſs muſt cautiouſly meaſure,
For mimickry is but a ſecond-hand pleaſure.

" When AGESILAUS once heard a buffoon,
Who famouſly mimicked the nightingale's tune,
' Did you ever,' cried one, ' ſuch a wonder attend?'
' 'Tis the very ſame note,' cried the emperor*, ' my friend;
Perhaps I, like you, might be pleaſed with this elf,
Had I not, but laſt night, heard the ſweet bird herſelf.'

" Theſe remarks are held out a regard to enſure,
In muſic, to every thing native and pure.
It has nothing fantaſtic, no ornament needs,
And beſt without method extraneous ſucceeds;
'Tis derived from a ſource, ſacred, great, and ſublime,
As old as the world, and coeval with time." P. 101.

The uſes of concords and diſcords are then given, as well as the poetical ſtructure of the piece will admit, and their preparation and reſolution of diſcord, although making part of the precept, is not ſtrictly enforced by example. Mr. D. very properly contends that the ninth is not ſo much a diſcord as a grace, and thus far agrees with the doctrines of Kirnberger and Kollmann, which we have always thought it our duty to ſupport. Mr. D.'s table, for expreſſion of time, may be reduced to the following.

Adagio	Pompoſo	Allegretto
Largo, Lento.	Affetuoſo	Allegro
Larghetto	Paſtorale	Preſto
Andante	Moderato	Preſtiſſimo.
Maeſtoſo	Vivace	

The evil of teaching in verſe is here plainly ſeen; for the ſeparation of words relating to expreſſion from thoſe of time, cannot be or at leaſt is not made, and this heightens our objections to ſcientific inſtructions in verſe. After ſome

* *Emperor* Ageſilaus!!! *Rev.*

unlearned remarks on the inutility of the Guidonian ſyllables, and a general anathema againſt modern ſinging, the follow. ing *orders* are given, à la Napoleon.

" I inſiſt, whoſoever may cavil or frown,
That no one ſhould ſing more than what is ſet down;
And that, ſhould the compoſer a cadence permit,
The grace introduced muſt the melody fit;
Beſides, common ſingers maturely ſhould weigh
How far they ſuch wonderful powers can diſplay;
Like the crow in the fable, leſt foxes like theſe,
Their voices expoſed, run away with the cheeſe.
Let them ſing all that's natural, eaſy, and plain;
By expreſſion, and feeling, the mind let them gain;
Let them ardently ſentiment's value impart,
And not tickle the ear, but lay hold on the heart;
Let the poet, compoſer, and ſinger unite,
With one voice, to give hearers a threefold delight;
So ſhall ſinging the ſenſes pervade and control,
And the influence of ſound be received by the ſoul." P. 137.

Mr. D. then mentions ſome acouſtical phænomena, (p. 138.) which we ſhall not conſider at preſent, having a work on the ſubject of Muſical Short Hand to examine, in which it will find its proper place.

One of the beſt recommendations in the whole work, is that of inducing ſcholars to cultivate the EAR, and to attempt to expreſs the melodies which they hear in muſical notation. This idea alone ſtamps a real value on the work, as we do not recollect to have ſeen it ſo ſtrongly enforced by any other writer.

The author then propoſes a muſical enigma, by giving a tune in letters, (Alley Croaker) which is very amuſingly contrived. The whole terminates with a ſpecies of apologue, of which the meaning is ſomewhat obſcure. It contains however the following deſcription of the nine Muſes, which, as it compriſes much information in few words, we ſhall recommend to the conſideration of our readers.

" CALLIOPE fame taught, and honours and wars;
URANIA unfolded the ſyſtem of ſtars;
CLIO gravely expounded wide hiſtory's page;
MELPOMENE, terror, and pity, and rage;
THALIA, the language of dimples and ſmiles;
EUTERPE, how Strephon his Sylvia beguiles;
ERATO * breathed love, as ſhe eyed him aſkance;
And graceful TERPSICHORE taught him to dance;

* Nunc age qui reges Erăto—. *Rev.*

POLYHYMNIA

POLYHYMNIA, that muſic's ſweet art he might ſcan,
Through all the wide compaſs of harmony ran." P. 147.

We conclude, after all, by acknowledging this poem to contain the beſt muſical inſtruction in verſe yet produced. In fact there is no other, unleſs we allow the claim of Dr. Bemetzrieder to the poetical wreath, who gravely writes thus:

" Attend ye maids, ye youths attend,
I'll ſing the myſtery of your notes.
The firſt of my ſong is D re,
The treble cleft doth name it ſo.
Look at Cecile's holy organ,
Two black keys incloſe a white note
Which ſounds uniſon with my D,
Newton calls it the eighth of one,
We quaver eight in one ſecond.
In the gamut and harmony
It is the fifth and dominant,
And you ſee only a hook'd note."

ART. III. *The Works of Salluſt, &c. &c. By Henry Steuart, LL.D. &c.*

(Concluded from Vol. XXVIII. p. 601.)

OF the Life of Salluſt, written by Dr*. (or perhaps, more properly, Mr.) Steuart, we gave, in a former Number, an account full as our limits would permit. We now proceed to the tranſlation. But previouſly to our entrance on this taſk, we muſt be allowed to call the reader's attention to a paſſage which the author has incorporated into his preface.

" It is," ſays he, " the remark of a body of critics, whoſe labours for more than half a century have done honour to Britiſh literature, that there is no department in which the Engliſh have leſs excelled, than in tranſlations from the Greek and Roman authors. *It is ſingular, they obſerve, that with a numerous body of clergy, whoſe leiſure is ſo liberally patronized by the nation, and who pique themſelves on claſſical attainments, there ſhould ſtill remain a ſingle antient writer, inacceſſible to thoſe who cultivate only the language of their native country* †."

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* We called him Dr. in a former number, from ſeeing LL.D. to his name, but we underſtand that he is only known to his countrymen as Mr. Steuart, of Allanton.

† Monthly Review, Art. Murphy's Tacitus, Vol. XII. New Series.

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The tranſlator, by adopting theſe ſentiments, and adopting them with apparent approbation, has made them his own: and we ſhall therefore very freely tell him, that the inſinuation which they are calculated to convey, is groſsly void of liberality and juſtice. That the body of the Engliſh clergy *pique* themſelves on their claſſical attainments, is an aſſertion, the truth of which is more than doubtful. That they are eminently learned we firmly believe. It is a praiſe which they have not arrogated to themſelves, but which has been conceded to them by the unbiaſſed voice of the foreign as well as native judges: a praiſe, which to mention a few only out of numbers, the deſervedly great characters—of Bentley, of Markland; of Warburton, of Lowth, of Horſley; and many now living, abundantly confirm. But that the clergy lay an excluſive claim to claſſical knowledge, or wiſh to confine to their individual order, what, in the general diffuſion of literature, belongs in a greater or leſs degree to the national character, we do not allow. Did they *pique* themſelves upon any thing, we ſhould hope to find them piquing themſelves upon theological knowledge, and the faithful diſcharge of their profeſſional duties; objects certainly of much greater importance than the tranſlation of a Salluſt, or the verſion of a Tacitus. Though Mr. Steuart is probably a Member of another Eſtabliſhed Church, that of Scotland, he ought not to take up ſneers and ſarcaſms againſt that of England, on the ſuggeſtion of perſons profeſſedly hoſtile to it; eſpecially in matters where his own recollection, had he condeſcended to employ it, might have informed him of the illiberality, and, in ſome reſpects, the folly of the cenſure.

When the preſs is yearly ſending forth volumes that bear diſtinguiſhed teſtimony to the talents and induſtry of the Engliſh clergy, it is neither fair nor grateful to bring a charge againſt them, merely becauſe they have not employed themſelves on tranſlations. Why, let us be permitted to aſk, Why is the taſk of arraying the ancients in a modern dreſs, to be confined to that body? Why is their *leiſure* invidiouſly mentioned, as if their time had no appropriate uſes? Why is not ſuch a performance required from other ſcholars, of whom many have equal time and greater opportunities for the undertaking? If the Engliſh clergy bear their part, fairly and honourably, in this as well as other branches of learning and compoſition, it is as much as can reaſonably be expected of them. That they have done ſo, might eaſily be proved; nor is there any reaſon why we ſhould affect to be too modeſt to mention, among the proofs

proofs of this fact, the elaborate and inſtructive tranſlations of Herodotus and Aulus Gellius, by a clergyman, who is alſo a BRITISH CRITIC.

It is a fact well known to the learned reader, that critics of no mean reputation have been divided in their opinions, as to the principles by which tranſlators ſhould be regulated; and that while one party has been the advocate for great latitude and freedom, the other has inſiſted upon cloſe adherence to the originals. Upon this it would be ſuperfluous to enlarge. It is ſufficient for us to remark, that Mr. S. coincides in ſentiment with the ingenious author of the Eſſay on Tranſlation, Mr. Tytler, now Lord Woodhouſelee, to whom he dedicates his work. He profeſſes that it has been his aim in the firſt place to convey the *ſenſe* of the author; and the next to attain as much compreſſion of ſtyle as appeared to him conſiſtent with the genius of our language, in a compoſition of good taſte; confeſſing, at the ſame time, that with the faſtidious critic he would rather incur the imputation of being ſometimes paraphraſtical, than be deterred from an attempt to ſeize ſomething of the beauty and vigour of the Roman writer. On theſe principles, as exemplified by Murphy*, he wiſhes to be judged. Nor is this unreaſonable. No writer, perhaps, with the exception of Thucydides among the Greeks, and Tacitus among the Latins, requires ſomewhat of a praphraſtic verſion, in order to make him tolerable to an Engliſh ear, more frequently than the author with whom the preſent tranſlator is engaged; and although, in ſome inſtances, his verſion is more paraphraſtic than we could wiſh, or than we think to be neceſſary, we heſitate not in ſaying that Mr. S. has produced a work, expreſſing, with general fidelity, the ideas of the hiſtorian, and yet ſtamped with the character of an original compoſition.

In a work like that of Salluſt, where beauties abound in every part, and every page ſhows a maſter's hand, it is not

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* To the merit of this tranſlator we bore our early teſtimony. Yet when Mr. S. inſinuates that, ſince Murphy is no more, not a ſcholar is left able to give a good verſion of Cæſar, his compliment to the deceaſed ſurely goes too far. Without expecting that a Porſon, a Burney, or a Parr, would undertake the taſk, we will venture to aſſert, that Britain can boaſt of many who are fully adequate to ſuch an undertaking. We do not offer unmeaning adulation, in ſaying it would give us pleaſure to hear that the tranſlator of Salluſt was employed on that work.—*Rev.*

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eaſy to determine what particular paſſages have a preferable claim to ſelection. The contraſted characters of Cæſar and of Cato have always appeared to us, and we believe to the generality of claſſical ſcholars, as eminently beautiful; this portion of the hiſtory we ſhall therefore place before our readers, as it appears in the preſent tranſlation.

After complaining of the degeneracy to which the Roman character was reduced by ſloth and luxury, Salluſt thus proceeds.

"In juſtice to the preſent age, we muſt admit, that it has been able to boaſt of two remarkable exceptions, Marcus Cato, and Caius Cæſar; both extraordinary men, but of a genius widely different. As the ſubject we are conſidering has offered them to our notice, it would be unjuſt to paſs them by, without ſome tribute to their memory. I will, therefore, attempt, in the beſt manner I am able, to give a faithful delineation of their temper, and their manners.

"Cæſar and Cato, in nobility and birth, years, and eloquence, may be ſaid to have been almoſt equal. Greatneſs of ſoul they equally poſſeſſed, and they equally reached the ſummit of glory; yet it was a glory peculiar to each, and certainly acquired, by very oppoſite methods.

"Cæſar gained the ſuffrages of mankind, by acts of kindneſs, and public munificence; Cato, by an incorruptible integrity, and the purity of his manners. In the former, it was the mild virtues of humanity and benevolence, that rendered him the object of eſteem: in the latter, it was a ſtern ſeverity, that gave elevation to his character. Cæſar, by the practice of generoſity, by the forgiveneſs of injuries, by the alleviation of diſtreſs, ſolicited the good-will of his fellow citizens: Cato beſtowed no favours, and yet commanded their admiration. To the protection of the one miſery looked for refuge: profligacy dreaded puniſhment from the vengeance of the other. Thus, with their reſpective admirers, a charming facility of manners, and a decided firmneſs of character, were, in either, the oppoſite themes of applauſe.

"Cæſar, from his youth up, had perſiſted in a courſe of vigilance, of active induſtry, and inceſſant application, with an eye to figure on the ſtage of public life. He was unwearied in the ſervice of his friends; of his own concerns as conſtantly neglectful: and ſuch was the unbounded generoſity of the man, that to refuſe a boon, worthy of acceptance, was a feeling foreign to his heart. Ambition, above all, was his ruling paſſion. He panted for the command of armies, for the conduct of ſome new, and arduous war, where his extraordinary talents could be diſplayed to advantage.

"On

"On the other hand, the qualities of Cato were of a leſs dazzling caſt. He cultivated the virtue of moderation; he ſtudied correctneſs of conduct; but, above all, the leſſons of an auſtere philoſophy. In riches he never thought of vying with the wealthy; and he declined all competition for turbulence, with the factious. Yet Cato was not without the ſpur of an honeſt emulation. It was his to contend, for the prize of valour, with the brave; with the modeſt, for the praiſe of modeſty; and, with the guiltleſs, for the honours of innocence and integrity. Content with the actual poſſeſſion of virtue, he was careleſs about diſplaying the ſemblance to the world. By this means it happened, that the leſs anxiouſly he courted fame, the more conſpicuouſly fame blazed forth his character." P. 80.

It is very juſtly obſerved by Mr. S., that in tranſlating from the proſe claſſics, one important principle ſhould be by no means overlooked; that of applying with judgment and propriety the modern terms of art and ſcience to ancient objects *. To this he profeſſes to have paid great attention, and to have been particularly careful 'in the military part of the narrative, to clothe it in an appropriate dreſs.' It would be extremely unjuſt to the merits of the tranſlator to conceal our opinion of the complete ſucceſs, that has attended him in this department.

Of the general merits and execution of the tranſlation our readers may form ſome judgment from the paſſage we have laid before them. They will, we doubt not, join with us in thinking that few perſons could have been found more adequate to the undertaking, than the ingenious ſcholar, whoſe labours we are examining. But will he and they bear with us while we ſay that ſome redundancies are to be met with, which, in our opinion, ought to have been lopped away; and that ſome ſentences occur, the meaning of which ſeems to be miſunderſtood? We will venture to give a few inſtances of the redundancies to which we allude, and will afterwards point out the paſſages which ſtrike us as miſconceived; at the ſame time diſclaiming the remoteſt wiſh to leſſen the well-earned reputation of the tranſlator.

"Such being the manners and character of Catiline, it can excite no wonder if, after the example of Sylla, he deeply fixed his wiſhes on the ſupreme power, and ſubverting the government."

The original ſimply ſtates the fact without determining whe-

* An attempt ſo ridiculouſly managed by Blackwall in his "Court of Auguſtus." See Dr. Johnſon's review of that work.

ther

ther it was, or was not, an object of wonder. "Hunc, poſt dominationem L. Syllæ, lubido invaſerat Reipublicæ capiundæ." Perhaps, too, the *poſt dominationem Syllæ* is not accurately enough expreſſed by, '*after the example of Sylla.*"

"*To form two ſuch nations into a conſiſtent maſs might ſeem a work of difficulty and time.* Yet when encloſed within the walls of one city, it is aſtoniſhing, with what facility, diſſimilitude of language, and diverſity of temperament and manners gradually coaleſced into one people." P. 10.

The former part of this ſentence is not warranted by Salluſt: not to ſay that to ſpeak of *a diſſimilitude of manners*, &c. as coaleſcing into *a people*, ſeems to be too bold a perſonification. We would thus tranſlate the paſſage. 'Different, however, as they were, in diſpoſition, language, and habits of life, it is incredible with what facility they coaleſced into one people.' "Hi poſtquam in una mœnia convenere, diſpari genere, diſſimili lingua, alii alio modo viventes, incredibile memoratu quam facile coaluerint."

"In the firſt ſtages of corruption, it was ambition, and not avarice, that laid the ſtrongeſt hold on the minds of men: and this, in the order of things, *was naturally to be expected.* Ambition of the two being more akin to virtue, *its indulgence may admit of a more ſpecious apology.*" P. 15.

We cannot but regard the tranſlator as making the hiſtorian ſay more here than he intended. Salluſt merely aſſerts the circumſtance, and expreſſes an opinion that ambition is more nearly related to virtue than avarice; without paſſing any comment on the 'reaſonableneſs of the expectation, or on the apology,' which it may admit. "Sed primo, magis ambitio, quam avaritia, animos hominum exercebat, quod tamen vitium propius virtutem erat."

"Hence the deadly paleneſs that overſpread his cheek; the dim and ghaſtly eye: the unequal gait, ſeen ſometimes, in a ſlow, and, ſometimes, in a quick, and troubled ſtep. Hence the wild diſtraction, which ſat upon his countenance, *while his whole ſoul ſeemed brooding over ſome deſperate, and gloomy deed.*" P. 20.

Perhaps the tranſlator will conſider us as "faſtidious critics," in objecting to the paſſage here marked with italic. Yet we cannot but conſider the inſertion of ſentiments unſupported by the original, as a liberty unauthorized and improper. Beſides, the hiſtorian in the paſſage before us does not intend to ſpeak of the concealed deſigns of Catiline, he

only deſcribes the effects which a guilty conſcience produced on his exterior deportment.

"Namque animus impurus, Diis, hominibuſque infeſtus, neque vigiliis, neque quietibus, ſedari poterat: ita conſcientia mentem excitam vexabat. *Igitur color ei exſanguis, foedi oculi: citus modo, modo ardus inceſſus: prorſus in facie, vultuque, vecordia inerat,*"

i. e. "Every feature of his countenance was marked with the characters of guilt."

"To men of candour this ſtory ſeems fabulous. It may evidently be referred, together with many others to the ingenuity of faction, anxious to ſoften the odium, which afterwards fell on Cicero, by exaggerating the guilt of ſuch of the conſpirators, as ſuffered death, at his inſtigation. But no evidence, that has come to my knowledge, can authenticate a circumſtance, ſo ſtrange and improbable." P. 31.

To this verſion we have ſtrong objections. Mr. S. delivers a much more deciſive ſentence, than the text pronounces. What Salluſt mentions as *doubtful*, his tranſlator has repreſented as certain; and has thus alſo given to the latter part of the paragraph an appearance of inconſiſtence, which belongs not to the Latin. If the ſtory could be traced *evidently* and *certainly* to the invention of a party, to ſerve a political purpoſe, what could induce the hiſtorian to add that he knew of no evidence to authenticate it? It was impoſſible that he ſhould know of any evidence that could authenticate a nonentity; it was impoſſible that he ſhould have ſought for any. The original however is free from this impropriety.

"NONNULLI ficta hæc, et multa præterea exiſtumabant, ab iis, qui Ciceronis invidiam, quæ poſtea orta eſt, leniri credebant atrocitate ſceleris eorum, qui poenas dabant. Nobis ea res pro magnitudine parum comperta eſt." *i.e.* SOME PERSONS were of opinion that this ſtory, as well as many others, was the invention of a party anxious to ſoften the odium, which afterwards fell on Cicero, by exaggerating the atrocious guilt of the conſpirators, who had ſuffered death at his inſtigation. For my own part I have not evidence ſufficient to enable me to decide upon a point of ſuch importance."

We have noticed ſimilar redundancies in pages 32. 41. 42. 56. 63. 74, which the neceſſity of proceeding to other matter forbids us to inſert. We ſhall not therefore enter into any further diſcuſſion of this ſubject. The paſſages adduced are ſufficient to explain our meaning, which is the only motive that has induced us to notice them. We will now point out a few ſentences in which the ideas of the

author ſeem to have been imperfectly repreſented, and a few on which we wiſh further light to be thrown.

"Meanwhile around his own perſon, Cicero was careful to have a firm band of friends and clients conſtantly ſtationed; an actual guard, *without the appearance of its neceſſity*." P. 34.

To the concluding words of this paragraph we can affix no proper meaning. Salluſt intimates that Cicero had a guard around his perſon, without appearing to have one. Circum ſe præſidia amicorum et clientium *occulte* habebat.

"By means of Fulvia he ſpeedily ſent intelligence of this *helliſh* artifice."—P. 36.

Is not this too ſtrong a tranſlation of *dolum?*

"Miſtruſt ſat on every countenance; hurry and trepidation were ſeen in every ſtep. It was neither the ſtillneſs of peace, nor the activity of warlike preparation: the public mind brooded over ſome impending calamity; and each individual ſeemed to compute the danger, by the particular meaſures of his own doubts and fears."—'Repente omnes triſtitia invaſit: feſtinare, trepidare: *neque loco, neque homini cuiquam ſatis credere;* neque bellum gerere, neque pacem habere: ſuo quiſque metu pericula metiri?' P. 39.

The claſſical reader will obſerve, that no notice is taken of the energetic expreſſion, '*neque loco, neque homini cuiquam ſatis credere.*' This, however, is perhaps merely an accidental omiſſion, which will doubtleſs, be ſupplied in a future edition.

"Cethegus was of a temper naturally fierce and impetuous; and his promptneſs in execution was equal to his audacity: he therefore conceived, that in any enterprize, the man who was poſſeſſed of vigour and diſpatch, *might eaſily diſpenſe with 'the other virtues'* 'Naturâ ferox, vehemens, manu promptus erat; (Cethegus) maxumum bonum in celeritate putabat." P. 58.

The hiſtorian does not ſay, that Cethegus conſidered vigour and diſpatch as ſufficient to atone for the want of every other perfection, but that he gave to vigour and diſpatch the firſt rank in the claſs of virtues. Juſt as the Apoſtle, when he writes, Νυνὶ δὲ μένει πίϛις, ἐλπὶς, ἀγαπὴ, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγαπὴ, means only to point out the diſtinguiſhed pre-eminence to which the ἡ ἀγαπὴ is entitled.

"Even new men, who heretofore were wont, by illuſtrious deeds, to anticipate the nobility which they juſtly acquired, find that the ſureſt road to preferment is not in the paths of honour,

nour, but in the arts of cunning, of peculation, and of open fraud." P. 327.

We confeſs ourſelves to be doubtful with reſpect to this paſſage. If indeed any thing equivalent to the words, '*which they juſtly acquired*,' was diſcoverable in the original, the meaning would be fixed beyond the poſſibility of a queſtion. But this is not the caſe. The hiſtorian ſays, "Etiam homines novi, qui antea per virtutem ſoliti erant nobilitatem antevenire, furtim, & per latrocinia potius, quam bonis artibus, ad imperia & honores nituntur." The difficulty lies in the word *nobilitas*, which may either ſignify the rank itſelf or the perſons enjoying it. It is uſed in both ſenſes by Salluſt. "Pleraque nobilitas invidia æſtuabat." B. C. cap. 24. "Nam coepere nobilitas dignitatem. . . . . in libidinem vertere." B. J. 45. "Nobilitas noxia, atque eo perculſa . . . . Gracchorum actionibus obviam ierat." B. J. cap. 46. In theſe places it means the nobles. In the following it deſignates noble rank. "Quibus, uti mihi, ex virtute nobilitas cœpit." B. J. cap. 88. "Scilicet quia imagines non habeo, & quia mihi nova nobilitas eſt." B. J. cap. 88. fin.

We have been ſometimes diſpoſed to think, that in the paſſage under conſideration it is uſed in the former ſenſe. If ſo, Salluſt means, "Even new men, who were accuſtomed to outſtrip the hereditary nobility," &c. The author's well-known averſion to the Patrician intereſt gives perhaps ſome countenance to ſuch an interpretation. We muſt beg to be conſidered, however, as ſpeaking with much doubtfulneſs.

Not to inſert the whole of our notes on this ſubject, we here refer to pp. 369. 382. 386. 391. 397. 411. for other inſtances, in which the tranſlator appears to us to have miſrepreſented the ſenſe of his author. Theſe we could ſpecify, if required; for the improvement, ſuppoſing our ideas well founded, of a future edition.

The ſtyle of Mr. S. is generally correct and elegant. A few inſtances however have preſented themſelves to our notice, which call for ſlight correction. This, in a future impreſſion, will doubtleſs be applied.

Vol. II. p. 7. "For a taſk like this I am the better fitted, *that* (as) I can bring to it," &c. P. 29. "Too ſanguine I truſt my reliance on your vigour will not be found: *nor* that your free ſpirits, tamely couching in ignoble bondage, *ſhall* prefer," &c. We muſt read, 'nor will your free ſpirits, tamely crouching in ignoble bondage, prefer,' &c. P. 70. "But it was the chaſtiſement of her folly, in too eaſily applauding diſcretionary power, which ſhe ſaw in the end *it* (to be) the law of tyrants." P. 346.

P. 346. "Suffer not, I beſeech you, the Numidian crown to be worn by an uſurper, *nor ſullied* (and to be ſullied) by his crimes," &c. P. 358. "Gratitude to my father *is* long ſince *diſmiſſed* from his thoughts." It ſhould be, "*has* been long ſince diſmiſſed." P. 376. "If on the contrary he attempted concealment, is accomplices by that means would gain no advantage, while it proved (while it would prove) the ruin of his own fortune." P. 437. "That profligate ſet of men ſeeing the impreſſion made by the battering engines, and their own ſituation wholly deſperate, *they* conveyed to the royal palace all the gold, &c." P. 479. "So ſerious was the impreſſion made upon our men, that they actually fell back, and were nearly put to the rout; *had not* Sylla, who had defeated the diviſion with which he was engaged, fortunately come up, at that critical moment, and charging the Mauri in flank turned the fortune of the day." This ſentence ſhould be corrected thus; "when Sylla," &c. "fortunately *came* up."

The value of theſe volumes is conſiderably enhanced, by the addition of three admirable maps; one of Tuſcany, a ſecond of ancient Africa, and a third delineating a plan of the battle of Muthul. Theſe, with Mr. Steuart's commentary and obſervations, render the ſituation and operations of the armies ſo clear and intelligible, as to leave us nothing further to expect, or even wiſh for, on the ſubject.

It remains only to ſpeak of the notes with which the work is accompanied, and which make up indeed the greater part of the volumes. On theſe we are happy in beſtowing the moſt unqualified commendation. The learned tranſlator has, with infinite pains, examined all the ancients, who treat either of the hiſtory, with which he is concerned, or of the illuſtrious perſonages, who then figured on the public ſtage. He has been thus enabled to collect into a focus much uſeful information, which before was ſcattered in a variety of writers, and has brought his readers to a full acquaintance with the views, characters, and tempers of the different actors, who paſs in review before him. Upon theſe we could dwell with great pleaſure: but the bulk, into which our obſervations have already grown, neceſſarily impoſes a reſtraint upon us.

The typographical part of the work is executed with ſplendor and beauty. The type is clear and firm, the paper is of the beſt kind. But we are ſorry to obſerve, in a work of ſuch elegance, that many errors, eſpecially in the Greek quotations, have been ſuffered to paſs without correction. We ſubjoin a liſt of thoſe which we noted as we obſerved them.

VOL I.

p. 161. l. 20. *for* δυσμένεια τις *read* δυσμένειά τις
—— l. — — τυράννων *read* τυράννων
—— l. 24. — ἐπεξείναι — ἐπεξίεναι
p. 167. l. 2. — ἐντυχὼν — ἐντυχὼν
—— l. 3. — ὅτω — ὅτω
p. 176. l. 13. — ποιῦλον — τοιῦλον
194. l. 18. — ὁκ — ὁκ
196. l. 14. — καλεγηρασε *read* καλεγήρασε
221. l. 9. — Certam — certum
326. l. 18. — Doctrinâ Græcia nos omni literarum genere, *read* Doctrinâ Græcia nos, *et* omni &c.
p. 330. l. 2. *for* Jndicio *read* Indicio
—— l. 5. — κόρα — κόρᾳ
p. 340. l. 2. — κνεφας — κνέφας
344. l. 20. — Θουκοδίδυ, *read* Θουκυδίδυ
370. l. 10. — ὁλον — ὅλον
—— l. ult. — ὀνομάσων — ὀνομαῖων
p. 371. l. 4. — λογιξόμενϴ — λογιζόμενϴ
—— l. 2. — θέονϴ — δέονϴ
p. 380. l. 21. — σοφιςικη περιεργια, *read* σοφιςικὴ περιεργία
385. l. 20. — ἐυσυνοπλον *read* ἐυσύνοπλον
—— l. 26. — ἐιρομενη — ἐιρομένη
p. 386. l. 5. — ὁ *read* οἱ
—— ibid. — ἐκείνον *read* ἐκείνων
p. 387. l. 24. — ἔπου — ἕπου
395. l. 18. — ἄυτη — ἀυτὴ
—— l. 21. — και — καὶ
p. 402. l. 5. — κακοζηλὶα *read* κακοζηλία
431. l. 5. ab ult. τῦπο — τῦτο
441. l. 4. — σε *read* σὲ
—— l. 6. after συ, change the colon (·) into a comma, (,)
—— l. 8. —— πᾶσι place a full ſtop (.)

VOL II.

p. 98. l. 8. ab ult. ἀποτελείτει *read* ἀποτελεῖται
108. l. ult. *for* ἔιδει δρυλλόμενον — ἔδει θρυλλόμενον
118. l. 12. — φογόνλι *read* φυγόνλι
—— l. 16. — διαφθειραι *read* διαφθεῖραι
p. 182. l. 5. — δικαιοσυνης — δικαιοσύνης
208. l. 8. — ἔξώθεν — ἔξωθεν
222. l. 17. — πρὸσλαβόνλες *read* προσλαβόνλες
273. l. 7. after προσήκονλα change the colon (·) into a comma (,)

p. 274. l. 6. ab. im. ἀνδρίῳ *read* ἀνδρία
—— l. 5. ab. im. ἐνομισθη — ἐνομίσθη
—— ibid. after σῶφρον inſert a comma
p. 295. l. 16. *for* δἀμβυς *read* θάμβυς
296. l. 21. — ἐφείλειν — ὀφείλειν
505. l. 23. — προσβιάζεσθαι. μὴ νόσῳ, παρα φροσύνης *read* προσβιάζεσθαι, μη νόσῳ παραφροσύνης
—— l. 24. after μὴ inſert a comma
—— l. 25. *for* παΐριδι *read* παΐριδι
—— l. 26. — ἡ *read* ἦ
p. 513. l. 12. — ὑπεδειξε *read* ὑπέδειξε
520. l. 8. — δἰθα — δἰσθα
545. l. 3. — ὀνομάζεΐαι *read* ὀνομάζεΐαι
558. l. 19. — ἐν τῆ πελάγους *read* ἐκ τῆ πελάγυς
—— ibid. — ζειν *read* ζεῖν
—— l. 20. — ἀνεφύσησαν *read* ἀνεφύσησαν
p. 562. l. 8. — πελει — πέλει
—— l. 9. — πάνλῃ — παύλη
—— l. 14. — ἐπερευσεῖαι — ἐπερεύσεῖαι
p. 659. l. 13. — γενναίαν — γενναῖον
671. l. 16. — Εἰσῆλθε χἀξῆλθεν, ἐπ' ὀλέθρῳ τῶν χρωμένων. This is intended for an Iambic Trimeter; *read* Εἰσῆλθε, χἀξῆλθ', ἐπ' ὀλέθρῳ τῶν χρωμένων.

A careful inveſtigation would have led us perhaps to diſcover more typographical errors. Thoſe however abovementioned, not one of which is noticed in the table of *errata*, are ſufficient to ſhow the indiſpenſible neceſſity of paying more care to the correction of the preſs, in a future edition. To theſe and other points we have preſumed to call the attention of the truly learned and excellent tranſlator, not with a view, we muſt repeat, of depreciating his merits; but from a deſire, that to a performance of ſuch general value, every regard ſhould be paid, that can render it perfect. The manner, in which we have offered our remarks, correſponds, we truſt, with the candour of our intentions. We can truly ſay with the venerable bard,

" Χαῖρε πάΐερ καὶ ξεῖνε, ἔπος δ' εἴπερ τι βἰβακΐαι
Δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι."

We can with equal ſincerity declare, that it will afford us great pleaſure to renew our acquaintance with Mr. S., whoſe tranſlation of Salluſt, notwithſtanding the blemiſhes which we have obſerved, is worthy to rank with the Pliny of Melmoth, and the Tacitus of Murphy.

ART.

ART. IV. *A Charge delivered to the Clergy of the Dioceſe of Durham, at the Ordinary Viſitation of that Dioceſe, in the Year* 1806. *By Shute, Biſhop of Durham.* 4to. 14 pp. 1s. 6d. Rivingtons, &c. &c. 1807.

THE Biſhop begins the preſent charge by alluding to that which he publiſhed in 1802, wherein he was led to impute the calamities which have deſolated Europe to the corruptions of the Church of Rome*. The preſent diſcourſe is deſigned to continue the ſubject, by exhibiting, which it does in the cleareſt manner, the oppoſite errors of the Romaniſts, and the Engliſh Diſſenters: "detailing more eſpecially the principal deviations of the Romiſh Church, as the ground of our ſeparation from it, and deriving, from the whole, ſtrong motives for redoubled diligence on our part."

The ſubject is opened by a view of the true and ſpiritual nature of our holy religion, explained with the force of a teacher, who feels as well as underſtands his duty. The biſhop then contraſts the practice of the Romiſh Church, and our Diſſenters in public worſhip.

"In the important concern of public worſhip, the Romiſh Church and our Diſſenters have taken the oppoſite extremes. The Romaniſts have oppreſſed the ſimplicity of the Goſpel, under a load of oſtentatious pageantry. They have carnalized the ordinances of God by impure and unauthoriſed admixtures. Our diſſenters, on the contrary, in reforming the reformed, have been led, by their zeal to ſimplify and innovate, into many indecent and unſcriptural habits. They have deprived religious worſhip of many intereſting auxiliaries, without adding any thing to its ſpirit and its truth." P. 4.

He then diſtinctly marks the grounds of our ſeparation from the Romiſh church, in the following manner:

"Our church ſeparated from the Romaniſts, becauſe the doctrines and ordinances of their church were derogatory,

"1. From the honour of God the Father;

"2. From the mediatorſhip of the Son; and

"3. From the ſanctifying influences of the Holy Spirit;

"4. Becauſe by authoriſing the ſale of indulgences and pardons they encouraged the moſt ſcandalous irregularities of life;

"5. Becauſe both by performing the ſervices of the church in Latin, and by locking up the ſcriptures in the ſame language,

* See our XIXth Volume, p. 58, &c.

they violated the expreſs command of holy writ, and obſtructed the diffuſion of chriſtian knowledge." P. 5.

On theſe ſeveral heads the learned prelate expatiates with vigour and preciſion. When he ſtates, under the firſt topic, that, to diſguiſe its idolatrous practices, the Romiſh church has omitted the ſecond commandment, unlearned proteſtants would hardly believe the fact poſſible. But we can aſſure them, that in the "Office of the Bleſſed Virgin (itſelf wholly idolatrous) reformed," as it is called, and publiſhed by authority of Pope Pius V. in 1574, (which now lies before us) not a trace of the ſecond commandment appears. They ſtand thus,

1. "Non habebis Deos alienos coram me.
2. "Non aſſumes nomen Domini Dei tui in vanum," &c.

A metrical verſion alſo of the commandments, which is in an old MS. in the Harleian Collection *, gives the two firſt precepts thus,

1. "Primo præcipitur ſolus Deus eſſe colendus.
2. "Poſtea non fruſtra ſibi nomen ſumere Chriſti," &c.

The French church, which in a few points has dared to diſſent from papal authority, ſeems to have been aſhamed of this barefaced omiſſion, and therefore ſometimes gives a fragment of the ſecond in the firſt:

"1. Je ſuis le Seigneur votre Dieu, qui vous ai tiré de la terre d'Egypte, de la maiſon de ſervitude. Vous n'aurez point d'autres dieux devant moi. Vous ne ferez point d'image taillée, ni aucune figure, pour les adorer, ni pour les ſervir." *L'Office Divin. Paris*, 1774.

The following paſſage contains an important admonition againſt a danger produced by the times:

"The deſolating fury of the French revolution has driven into this country numerous ſocieties of the Romiſh church. The Chriſtian ſpirit of our church, and the lenity of our laws, has encouraged them to ſettle in this land of charity and freedom. The education which the Engliſh catholics uſed to ſeek in foreign countries, they now have it in their power to obtain at home in ample ſeminaries of their own communion. Various other civil privileges and indulgences have within theſe few years been granted them by the legiſlature.

"It becomes an urgent duty on the miniſters of the church of

* Bibl. Harl. 3986.

England

England to guard it, as far as in them lies, againſt any ill conſequences, which may be likely to reſult from this apparent encouragement of inſtitutions, which they muſt condemn on principles of truth and conſcience, and of fidelity to their profeſſion. I therefore earneſtly recommend to you frequently to dwell in your diſcourſes on the indiſpenſable duty of obſerving the whole law unmutilated and unaccommodated to our own uſages; on the purity and ſpirituality of Chriſtian worſhip;—on the one ſacrifice of Chriſt once offered;—on the inefficacy of all other means of atonement for ſin;—on Chriſt, the only mediator and interceſſor;—on the duty of ſearching the ſcriptures; and of diffuſing the knowledge of them among the poor;—on the ſole infallibility of God, and of his written revelation." P. 11.

The Biſhop dwells leſs upon the ſubject of the diſſenters, and chiefly refers his hearers or readers to the articles of our church, more particularly thoſe againſt ſchiſm. The whole of this able and inſtructive Charge will be read with pleaſure by all ſincere members of our church; particularly by thoſe who feel, with ſome of the moſt ſagacious among them, that this is by no means the time to relax our vigilance in guarding againſt the errors and encroachments of popery.

ART. V. *On Vaccine Inoculation. By Robert Willan, M. D.* 4to. 108 pp. With coloured Plates. Price 15s. Phillips. 1806.

IN a ſhort introduction, the author informs us that he has been induſtrious in collecting facts, relative to the effects of vaccination, during the laſt five years, the reſult of which he here lays before the public. "As he is not a practical vaccinator, and conſequently no partizan, he truſts," he ſays, "his concluſions will appear to be unbiaſſed by intereſt or prejudice." But as the author has given his opinion, in the courſe of the work, decidedly in favour of vaccination, he will hardly eſcape the imputation of being of that party; and though he may not be intereſted, yet he may be, and probably is, as much prejudiced in favour of his concluſions, as thoſe are who made the experiments from whence the concluſions are drawn.

The effects produced by ſubmitting perſons to the influence of variolous and vaccine matter at the ſame time, are, the author obſerves, that they both prove effective; for the vaccine veſicle proceeds to its acmè in the uſual number of days, and the maturation of the variolous puſtules is attended with

a puſtular eruption over the body; but when variolous matter is not inſerted until the ninth day after the inoculation of the vaccine matter, the action of the variolous matter ſeems to be wholly precluded.

The variolous and vaccine fluids, inoculated about the ſame time, reſtrain the action of each other. The vaccine veſicle, in this caſe, is ſmaller, and proceeds more ſlowly to its maturity, and the variolous puſtules are ſmall, hard, and ſhining, producing only a ſmall particle of matter at their apices. Dr. Woodville, conceiving theſe to be ſecondary vaccine eruptions, inoculated with matter taken from them, and gave part of it to his friends. This accounts, Dr. Willan ſays, for the appearance of puſtules on the perſons inoculated with thoſe lancets, the matter with which they were tinged being variolous, but the fluid taken from the vaccine veſicle, in the ſame ſubjects, communicated the cow-pox only.

Perſons who had been vaccinated, and paſſed through the cow-pox, with all the uſual accompanying ſymptoms, and who have afterwards taken the ſmall pox, of which a few inſtances are acknowledged to have happened, have uſually ſuch imperfect puſtules as are here deſcribed. Theſe however are very rare occurrences.

Perſons inoculated with variolous matter, who have previouſly paſſed through the cow-pox, or the ſmall pox, have ſometimes ſmall puſtules on the punctured parts, which in a few days die away, without exciting any conſtitutional complaint; but matter taken from theſe puſtules will communicate the ſmall pox. This circumſtance has been uſed by the anti-vaccinists as a proof that perſons who have had the cow-pox, may take the ſmall pox, not making the diſtinction between local and conſtitutional infection; or perhaps, not underſtanding how any one can communicate a diſeaſe to others, with which he is not himſelf infected. Though theſe obſervations are not peculiar to Dr. Willan, being to be found in moſt of the late publications on the ſubject, we have been induced to give this abridged view of them, that we may contribute, as far as lies in our power, to deſtroy that prejudice againſt the cow-pox, which ſome practitioners in medicine, from whom the public had a right to expect a different conduct, have taken incredible pains to propagate.

In the ſecond chapter, or ſection, the author gives "the characteriſtics and effects of perfect vaccination." Proofs are drawn from the practice of various inoculators, and from public inſtitutions, of the ſafety of the cow-pox, and its

its efficiency in guarding the conſtitution from the infection of the ſmall pox. The author then ſhows, by producing quotations from numerous writers, that the clamour and oppoſition to the introduction of inoculation of the ſmall pox, was as violent, and the charges againſt it, of introducing new, and before unheard-of diſeaſes, as ſtrong, and very ſimilar to thoſe now made againſt the cow-pox. This however has been ſo often, and ſo ſatisfactorily ſhown by Mr. Ring, and various other writers, that it ſeemed hardly neceſſary to aſſign to it ſo many pages as we find it occupying in the book before us. Equally void of the intereſt ariſing from novelty are the obſervations in the ſection which treats of imperfect vaccination, which follows.

In the fourth ſection the author takes a view of the caſes recorded, in which variolous eruptions appeared ſubſequent to vaccination. The diſeaſe in general was mild, and the variolous puſtules imperfect, and ſcarcely ſuppurating. In ſeveral of the caſes alſo, there was reaſon to believe the cow-pox had not been perfectly communicated. To know whether the conſtitution is infected by the cow-pox, Mr. Hugo, of Crediton, makes uſe of the following expedient.

"About the ſixth day, when the veſicle on the inoculated part is formed, or about three days before the areola may be expected to come on, he inſerts," he ſays, p. 78, "the point of a lancet into the veſicle, and with the lymph which exſudes, he inoculates the other arm."

If the infection from the firſt puncture has taken place, the veſicle from the ſecond puncture will haſten on to overtake the firſt veſicle, and they will both paſs through the different ſtages, and at length decline, and die at the ſame time.

In the next chapter the author treats of the cutaneous and glandular affections imputed to vaccine inoculation.

"I have carefully examined," he ſays, p. 81, "with different phyſicians and ſurgeons, various caſes of cutaneous eruptions attributed to vaccination. Inſtead of the mange, or any eruption, communicable from quadrupeds to the human ſkin, we commonly found diſeaſes, which were known, and have been fully deſcribed by medical writers, more than a thouſand years ago. The lepra, the dry and humid tetter, the chronic nettle raſh, dandrif, ſcald head, &c."

From the regiſters alſo of the public, and other diſpenſaries, he ſhows that diſeaſes of the ſkin have not increaſed ſince the time the cow-pox was firſt introduced.

In

In the next, the ſeventh ſection, the author gives a diſtinct account of the varicella, which is not unfrequently miſtaken for a mild ſpecies of the ſmall pox. Of the varicella there are three varieties, which, from the different forms of the veſicles, may be entitled, he ſays, the lenticular, conoidal, and globate varicella. In ſome parts of England and of Scotland, they are uſually called the chicken pox, the ſwine pox, and the hives. To aid the deſcription, the author has given coloured engravings of the veſicles, as alſo of the various imperfect variolous, and vaccine puſtules, which, to perſons of much fancy or imagination, may probably be thought very like the objects they are intended to repreſent; but theſe, and all other cuticular eruptions, vary ſo much, according as the perſons affected are of fair or dark complexions, and as the cuticle is thick or thin, that no drawing can communicate more than a general idea of the complaint. Theſe therefore can be but of little uſe in determining the ſpecies.

The puſtule of the ſmall pox is, in general, ſufficiently diſtinguiſhable from the veſicle of the chicken pox; yet we are told, they are ſometimes taken the one for the other, which proves the different appearance of the ſame diſeaſe affecting different perſons, as we have ſtated. When this happens, the deciſion of the queſtion, whether the diſeaſe is ſmall pox, or chicken pox, muſt be taken, not from the appearance of the eruption, which would lead to an erroneous deciſion, but from its duration, from the change it undergoes; the veſicle of the chicken pox, breaking and drying away on the third or fourth day, the puſtule of the ſmall pox maturating, and not becoming dry until the ſeventh or eighth. The chicken pox is communicable by inoculation, and then paſſes through its ſtages in the ſame manner as when taken by effluvia. Mr. Waſchel, ſurgeon to the ſmall pox hoſpital, inoculated a patient in the eruptive ſtage of chicken pox, with variolous matter. The fever and eruption of the ſmall pox ſeemed to be accelerated by the fever of the chicken pox.

The volume concludes with an appendix, containing letters from a variety of practitioners in different parts of the kingdom, ſtating their opinions, and the reſult of their practice in vaccination. They contain together a body of evidence of the ſafety and complete efficacy of the cow-pox, in ſecuring the conſtitution from the infection of the ſmall pox, ſufficient, with all reaſonable perſons, to remove every poſſible doubt. One of them, as it is compriſed in few words,

words, the report of Mr. Wood, ſurgeon at Newcaſtle upon Tyne, we ſhall lay before our readers.

" The progreſs of vaccination in this town and neighbourhood, this gentleman ſays, (appendix, 44.) has been beyond expectation, during the laſt twelve months. Vires acquirit eundo, and the ſucceſs of it equal to the moſt ſanguine expectation, as appears by the following table.

" Vaccinated at the Diſpenſary,

" In 1801, 2 and 3 - -	921,	Total 3266 perſons."
1804, - - - -	637,	
1805, - - - -	1708,	

It is pleaſing to ſee that the poiſon of the anti-vacciniſts has not infected this place, as it has the metropolis.

" I feel not a little elevated," Mr. Wood adds, " in being able to ſay, that not one of theſe 3266 perſons have taken the ſmall pox, although it has been epidemic in this town and neighbourhood for fifteen months paſt; the vaccinated children having ſtood amidſt the general wreck, untouched and uninjured.

" In a village near this town, Swalwell, I am informed by Mr. Anderſon, ſurgeon, that about thirty children have died by the ſmall-pox; and a lady reſident there has taken pains to make the moſt accurate inquiries, and has found that every child that had been vaccinated, had eſcaped, though ſurrounded with the contagion of the ſmall-pox."

A great part of the evidence here adduced, we ſhould obſerve, has been printed in other publications.

That further evidence of the ſafety and efficiency of cow-pox inoculation, excepting that which can alone be given by time, ſhould be ſuppoſed to be wanted, after the profuſion of evidence that has been produced, is not very creditable to thoſe, who, for reaſons only known to themſelves, have ſo induſtriouſly worked upon the prejudices and fears of the common people; by circulating ſtories of ſtrange and uncommon diſeaſes, and even metamorphoſes, which they pretended were occaſioned by the cow-pox. Though it was ridiculous to ſuppoſe that ſuch changes could be effected by that diſeaſe, they knew the ſtories of them, which they had fabricated, were not the leſs likely to be credited on that account, by the people to whom they were addreſſed. Leaving theſe gentlemen to their own, as we preſume, not very comfortable reflections, we ſhall, as a contraſt to their conduct, and an antidote to the poiſon they have been ſcattering with ſo much diligence, produce ſome paſſages from the report of the commiſſioners from the court of

of Spain, who had been directed to diſſeminate the bleſſing of the cow-pox to all the foreign poſſeſſions belonging to that country, in the Atlantic, in South America, and its dependencies, and in the fartheſt parts of India. It muſt appear as a ſingular feature in the economical hiſtory of the preſent æra, that in England, eſteemed the land of philoſophers, where new diſcoveries have ordinarily met with more patronage than they have deſerved, the cow-pox, the properties and mode of propagating which were firſt diſcovered here, ſhould have met, among ourſelves, with ſuch vehement oppoſers, while, in all the neighbouring countries, and even in Spain, ſo tenacious of eſtabliſhed cuſtoms, and conſequently ſo averſe to novelties, it has been embraced with the greateſt warmth and cordiality. The report is publiſhed in the Madrid Gazette, dated October 14th, 1806.

"On Sunday the 7th of September, we are told, Dr. Francis Xavier Balmis, ſurgeon extraordinary to the King, had the honour of kiſſing his Majeſty's hand, on occaſion of his return from a voyage round the world, executed with the ſole view of carrying to all the poſſeſſions of the crown of Spain, ſituated beyond the ſeas, and to thoſe of ſeveral other nations, the ineſtimable gift of vaccine inoculation. His majeſty has inquired, with the livelieſt intereſt, into all that materially related to the expedition; and learned, with the utmoſt ſatisfaction, that its reſult has exceeded the moſt ſanguine expectations which were entertained at the time the enterprize was undertaken.

"This undertaking had been committed to the diligence of ſeveral members of the faculty, and ſubordinate perſons; carrying with them twenty-two children, who had never undergone the ſmall pox; ſelected for the preſervation of the precious fluid, by tranſmitting it ſucceſſively from one to another, during the courſe of the voyage. The expedition ſet ſail from Corunna, under the direction of Balmis, on the 30th of November, 1803. It made the firſt ſtoppage at the Canary Iſlands, the ſecond at Porto-Rico, and the third at the Caraccas. On leaving that province, by the port of La Guayra, it was divided into two branches: one part ſailing to South America, under the charge of the ſub-director, Don Francis Sabani; the other, with the director Balmis on board, ſteering for the Havannah, and thence for Yucatan. There a ſubdiviſion took place: the profeſſor, Francis Paſtor, proceeding from the port of Siſal to that of Villahermoſa, in the province of Tobaſco, for the purpoſe of propagating vaccination in the diſtrict of Ciudad Real de Chiapa, and on to Goatemala, making a circuit of four hundred leagues, through a long and rough road, compriſing Oaxaca; while the reſt of the expedition, which arrived without accident at Vera-Cruz, traverſed not only the Vice-royalty of New Spain, but

alſo the interior provinces; whence it was to return to Mexico, which was the point of re-union.

"This precious preſervative againſt the ravages of the ſmall pox has already been extended through the whole of North America, to the coaſts of Sonora and Sinaloa, and even to the pagans and new converts of Pimeria Alta. In each capital a council has been inſtituted, compoſed of the principal authorities, and the moſt zealous members of the faculty; charged with the preſervation of this invaluable ſpecific, as a ſacred depoſit, for which they are accountable to the King and to poſterity.

"This being accompliſhed, it was the next care of the Director to carry this part of the expedition from America to Aſia, crowned with the moſt brilliant ſucceſs, and, with it, the comfort of humanity. Some difficulties having been ſurmounted, he embarked in the port of Acapulco for the Philippine Iſlands; that being the point at which, if attainable, it was originally intended that the undertaking ſhould be terminated.

"The bounty of Divine Providence having vouchſafed to ſecond the great and pious deſigns of the King, Balmis happily performed the voyage, in little more than two months; carrying with him from New Spain, twenty-ſix children, deſtined to be vaccinated in ſucceſſion, as before; and, as many of them were infants, they were committed to the care of the matron of the Foundling Hoſpital at La Corunna; who, in this, as well as the former voyages, conducted herſelf in a manner to merit approbation. The expedition having arrived at the Philippines, and propagated the ſpecific in the iſlands ſubject to His Catholic Majeſty; Balmis having concluded his philanthropic commiſſion, concerted with the captain general, the means of extending the beneficence of the King, and the glory of his auguſt name, to the remoteſt confines of Aſia.

"In point of fact, the cow-pox has been diſſeminated through the vaſt Archipelago of the Viſayan Iſlands; whoſe chiefs, accuſtomed to wage perpetual war with us, have laid down their arms, admiring the generoſity of an enemy, who conferred upon them the bleſſings of health and life, at the time when they were labouring under the ravages of an epidemic ſmall pox. The principal perſons of the Portugueſe colonies, and of the Chineſe empire, manifeſted themſelves no leſs beholden, when Balmis reached Macao and Canton; in both which places he accompliſhed the introduction of freſh virus, in all its activity, by the means already related; a reſult which the Engliſh, on repeated trials, had failed to procure, in the various occaſions, when they had brought out portions of matter in the ſhips of their Eaſt India Company; which loſt their efficacy on the paſſage, and arrived inert.

"After having propagated the vaccine inoculation at Canton, as far as poſſibility and the political circumſtances of the empire would

would permit, and having confided the further diſſemination of it to the phyſicians of the Engliſh factory at the above-mentioned port, Balmis returned to Macao, and embarked in a Portugueſe veſſel for Liſbon, where he arrived on the 15th of Auguſt. In the way he ſtopped at St. Helena, in which, as in other places, by dint of exhortation and perſeverance, he prevailed upon the Engliſh to adopt the aſtoniſhing antidote, which they had undervalued for the ſpace of more than eight years, though it was a diſcovery of their nation, and though it was ſent to them by Jenner himſelf.

" Of that branch of the expedition which was deſtined for Peru, it is aſcertained that it was ſhipwrecked in one of the mouths of the river de la Magdalena; but having derived immediate ſuccour from the natives, and from the magiſtrates adjacent, and from the governor of Carthagena, the ſub-director, the three members of the faculty who accompanied him, and the children, were ſaved, with the fluid in good preſervation, which they extended in that port, and its province, with activity and ſucceſs. Thence it was carried to the iſthmuſes of Panama, and perſons, properly provided with all neceſſaries, undertook the long and painful navigation of the river de la Magdalena; ſeparating, when they reached the interior, to diſcharge their commiſſion in the towns of Teneriffe, Mompor, Ocana, Socorro, San Gil y Medelin, in the valley of Cucuta, and in the cities of Pamplona, Giron, Tunja, Velez, and other places in the neighbourhood, until they met at Santa. For, leaving every where ſuitable inſtructions for the members of the faculty, and in the more conſiderable towns, regulations conformable to thoſe rules which the Director had preſcribed for the preſervation of the virus; which the viceroy affirms to have been communicated to fifty thouſand perſons, without one unfavourable reſult. Towards the end of March, 1805, they prepared to continue their journey in ſeparate tracks, for the purpoſe of extending themſelves, with greater facility and promptitude, over the remaining diſtricts of the Vice-royalty, ſituated in the road of Papayan, Cuenca, and Quito, as far as Lima. In Auguſt following they reached Guayaquil.

" The reſult of this expedition has been, not merely to propagate vaccination amongſt all people, whether friends or enemies, among Moors, Viſavans, and Chineſe, but alſo to ſecure to poſterity, in the dominions of his Majeſty, the perpetuity of ſo great a benefit; partly by means of the central committees that have been eſtabliſhed, and partly by the diſcovery of indigenous matter in the cows of the valley of Atlixco, near the city of Puebla de los-Angeles, by Balmis, in the neighbourhood of that of Valladelid-de Mechoacan, by the Adjutant Antonio Gutierrez, and in the diſtrict of Calabozo, in the province of Caraccas, by Don Charles de Pozo, the phyſician of the reſidence.

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"A multitude of obſervations, which will be publiſhed without delay, reſpecting the devèlopement of the cow pock in various climes, and its efficacy, not merely in preventing the natural ſmall pox, but in curing, at the ſame time, other morbid affections of the human frame, will manifeſt how important the conſequences of an expedition, which has no parallel in hiſtory, will prove to the cauſe of humanity.

"Though the object of this undertaking was limited to the communication of the cow pock in every quarter, the inſtruction of practitioners, and the eſtabliſhment of regulations, which might ſerve to render it perpetual; nevertheleſs, the Director has omitted no means of rendering his ſervices beneficial, at the ſame time, to agriculture and the ſciences. He brings with him a conſiderable collection of exotic plants. He has cauſed drawings to be made of the moſt valuable ſubjects in natual hiſtory. He has amaſſed much inportant information; and among other claims to the gratitude of his country, not the leaſt conſiſts in having imported a valuable aſſemblage of trees and vegetables, in a ſtate to admit of propagation; and which being cultivated in thoſe parts of the Peninſula that are moſt congenial with their growth, will render this expedition as memorable in the annals of agriculture, as in thoſe of medicine and humanity. It is hoped that the ſubdirector and his coadjutors, appointed to carry theſe bleſſings to Peru, will ſhortly return by way of Buenos Ayres; after accompliſhing their journey through that viceroyalty, the viceroyalty of Lima, and the diſtricts of Chili and Charcas; and that they will bring with them ſuch collections and obſervations as they have been able to acquire, according to the inſtructions given by the director; without loſing ſight of the philanthropic commiſſion which they received from his Majeſty, in the plenitute of his zeal for the welfare of the human race."

The pleaſure reſulting from the appearance of this intereſting communication, is ſomewhat diminiſhed by finding that the prejudices againſt the practice of vaccination, which we hoped had been nearly confined to London, had reached St. Helena. The Spaniards, as might reaſonably be ſuppoſed, were ſurpriſed at finding obſtacles oppoſed to the practice, among the people whom naturally they imagined to be its warmeſt patrons. They had the merit of vanquiſhing the objections to it there, and the inquiry into the real power and value of the practice inſtituted by the College of Phyſicians, at the command of his Majeſty, here, will, we truſt, diſſipate what remains of them in this country. Though the College may not be able to pronounce the cow-pox a certain and infallible preſervative, under all circumſtances, and in all conſtitutions, againſt the infection of the ſmall pox, which it may require ſome few years more of experience

to

to determine, yet there are abundant facts to ſhow that it is ſuch a preſervative in a very great majority of caſes, in more than ninety-nine out of every hundred, who have been inoculated; they will alſo learn, that it is perfectly innocent of producing any of thoſe new and loathſome diſeaſes, it has, in the warmth of contention, by ſome anti-vaccinists, been accuſed of occaſioning.

To return to the publication which gave birth to theſe reflections. Though it contains little that is new, the arguments and facts being ſuch as are found in the phyſical journal, and in various other diſtinct works on the ſubject; yet as ſo much diligence has been uſed in diſſeminating erroneous ſtatements, tending to deſtroy the credit of the practice, and to make it unpopular, it ſeems fair to bring before the public, frequently, and in every ſhape, whatever may tend to deſtroy the effects of thoſe miſrepreſentations, and the evidence here collected together is certainly well calculated to anſwer this purpoſe.

ART. VI. *Hiſtory of Great Britain, &c. By William Belſham, &c.*

(Concluded from our laſt, page 122.*)*

THIS hiſtorical pamphleteer begins his concluding volume by relating the offer of England to enter into a joint negotiation for peace with Auſtria, and the correſpondence which enſued between Lord Grenville and M. Otto. In this tranſaction the French preſſed for a naval armiſtice, which England refuſed, and after ſeveral attempts to modify the propoſition, the negotiation failed. In this too Mr. Belſham gives all the advantage to the French agent. He is, according to him,

"An able, upright, candid, ſkilful negociator;" Lord Grenville "a tedious, formal, lofty, preſuming, haughty ſtateſman." His notes are "confuſed, perverſe, and futile; and he would have gone on, in his *characteriſtic manner, exclaiming and declaiming till the Grecian calends.*" At length, "through the *egregious incapacity of the Engliſh miniſter*, another very fair and favourable opportunity of terminating the war was unhappily loſt; and the eſſential intereſts of Auſtria (embarraſſed by her ſubſiſting engagements with the Court of London) were ſacrificed, without any proſpect of advantage to Great Britain."

The author next, having noticed ſome minor events on the continent, leads the reader back to Egypt, and ſtates, on the

the credit of the ſycophant Berthier, in oppoſition to much better evidence, that in the conflict at Aboukir Bonaparte deſtroyed near 10,000 Turks. The intentions of this commander in opening, before his departure, a correſpondence with the Grand Vizier are thus deſcribed:

"Subſequent to the victory gained by him at Aboukir, he addreſſed an *able and artful letter to the Grand Vizier*, in which he endeavoured to explain to *that barbarian* the political relations of France and Turkey, and to convince him how much it concerned the permanent intereſt of the Sublime Porte to be reconciled to the French Government, "upon whoſe friendſhip ſhe had for centuries depended for protection againſt the evil deſigns of her formidable enemies, Auſtria and Ruſſia." Wiſhing rather, doubtleſs, to relinquiſh Egypt to the Turks, than to wait the reconqueſt of it by the Engliſh, he concludes with ſaying, 'If you wiſh to have Egypt, tell me ſo: France has never entertained an idea of taking it out of the hands of the Sublime Porte, and ſwallowing it up. Give authority to your miniſter, who is at Paris, or ſend ſome one to Egypt with full and unlimited powers, and all ſhall be arranged, without animoſity, to your wiſh.' The inſtructions of Bonaparte to General Kleber, on leaving Egypt, breathe the ſame ſpirit:—'If this year,' ſays the General in Chief, 'in ſpite of all our precautions, the peſtilence ſhould rage in Egypt, and deſtroy more than fifteen hundred ſoldiers, I think that you *ought* not to run the chance of the next campaign, and that you are authoriſed to conclude peace with the Ottoman Porte, though the evacuation of Egypt ſhould be the principal condition." Vol. ii. p. 32.

Such is the palliating account given by this philoſophic hiſtorian, of a negotiation and inſtructions, which, we ſhould have thought, no man of common ſenſe and common honeſty could have read in the original documents, without execrating the profligate perfidy by which they were dictated. Even the impudent untruth, that the French never had the leaſt idea of taking Egypt from the Grand Seignor is ſoftened down by Mr. Belſham into a *bold aſſertion*.

The convention of El Ariſch is then noticed, and the refuſal to ratify it aſcribed to the

"Spirit of elation and preſumption which invariably diſcovered itſelf in the Engliſh cabinet, upon all occaſions of partial ſucceſs, and in ſo remarkable a manner characteriſed the Engliſh court and miniſters during the American conteſt; and indeed," he adds, "at the diſtance of more than twenty years, divers of the old adviſers ſtill retained all their former authority and influence in

the management of public affairs, and all their ancient and fatal aſcendancy over the mind and counſels of the Sovereign." P. 44.

The defeat of the Grand Vizier at Heliopolis is treated as a great military triumph, when it is well known, that the Turkiſh force was advancing to take poſſeſſion of Cairo, without an apprehenſion of being attacked, and without the ordinary means of defence. As Mr. Belſham has ſuppreſſed all mention of the great indignation expreſſed by Kleber at Bonaparte's moſt diſhonourable flight, he relates very ſmoothly the aſſaſſination of Kleber, without even glancing a ſuſpicion at the probable fact, that the crime was committed by ſome of his ſubalterns, and moſt probably of his ſucceſſor, the renegado Menou.

The election, or rather appointment by Bonaparte of a new Pope, attended with an inſulting mention of Louis XVIII. " nominal King of France," as a " mere phantom of royalty;" the death of Suwaroff, attended with a moſt abſurd reflection on the Engliſh cabinet; the attempt of Hadfield on the life of the King; and the arrival of Lord Nelſon in England, occupy a few pages. On the latter ſubject the characteriſtic malignity of this author againſt every thing great belonging to his own country is ſtrikingly diſplayed.

" He was received with *extraordinary acclamations;* the public ſaw in him only the hero who had achieved the moſt ſplendid naval victory of modern ages: that unhappy part of his conduct during his abode at Naples, ſo much, to perſons competent to judge, the ſubject of regret and aſtoniſhment, and which blended itſelf, like the deadly nightſhade, with the immortal verdure of his laurels, was known comparatively to few." P. 63.

To none, he might have ſaid, but the believers in the virtuous Helen. The compliment paid to the Britiſh hero by the Chamberlain of London, who does not find ſo much favour in Mr. Belſham's eyes as a French prefect, is called " a gorgeous civic oration," and as it was accompanied with the preſent of a ſword, Mr. Belſham ſneeringly adds, that " his Lordſhip, with equal complacency, as if equal in value, received the ſword and the panegyric."

The war on the continent is next brought to a concluſion by an account of the battle of Hohenlinden, and the armiſtice which followed; the court of London is blamed, as uſual, for all diſaſters, although it had been ſtated but two pages before, that the battle, ſo fatal to the Emperor, was loſt through the extraordinary circumſtance of two diviſions of his

his army, out of three, miſtaking their road, ſo that only the centre arrived at its deſtination.

The quarrel with the northern powers next claims the attention of Mr. Belſham, in the account of which he is guilty of more than uſual ſelf-contradictions. In p. 76, the queſtion is brought into "ſolemn diſcuſſion by the improvident pride of the Engliſh court;" Lord Grenville writes to the Daniſh miniſter "in a tone of haughtineſs which had become habitual to him;" he is "officious," and "has recourſe to the theatrical language of aſtoniſhment and exclamation;" yet, in p. 82, the "conduct of the Britiſh *government upon this occaſion, though by no means faultleſs, was, upon the whole, deſerving of praiſe.*" So far the narrative applies only to the diſpute about the Freya; the ſubſequent controverſy, which produced the attack upon Copenhagen, is related in different parts of the volume. Suffice it to remark, in general, that Mr. Belſham is more than uſually copious in his extracts from the correſpondence, and not leſs than uſually peremptory in deciding in favour of the enemy. Even the conduct of Pruſſia is extolled as "prudent and dignified," while that of Great Britain is ſtated to be "a complication of impolicy and injuſtice." For ſome reaſon, or by ſome unaccountable want of information, Mr. Belſham omits to ſtate the agency of France in this whole affair, although it was repeatedly avowed by that government, and he thus gains for his cauſe the advantage of repreſenting the northern nations as ſpontaneouſly engaged in reſiſting what they deemed, however abſurdly, the oppreſſion and encroachment of Great Britain. Can this omiſſion proceed from ignorance, or is it part of the general deſign of this author always to vindicate the enemy, and ſtigmatize his country?

But now he turns again to his favourite object:

"Whilſt Great Britain," he ſays, "already at war with France, Spain, and Holland, deſerted by her allies, and baffled in her projects, ſeemed eager to involve herſelf likewiſe in hoſtilities with all the northern powers, the First Conſul, Bonaparte, favoured as he was by fortune, courted and cultivated all the arts of conciliatory policy." P. 103.

He effected a treaty with America, by which the friends of the pacific ſyſtem in that country

"Obtained a ſignal and honourable triumph over the oppoſite party with the Preſident at their head. Yet," ſays Mr. Belſham, "the Preſident was a worthy and reſpectable man, who wiſhed and aimed to do that which was right; but his mind was of narrow

narrow comprehenſion, and he was unfortunately of a diſpoſition ſomewhat opinionated and pertinacious." P. 104.

This unfortunate Preſident, Mr. Adams, now ſo diminiſhed in character, was one of the great luminaries of the American conteſt. How fugitive is revolutionary fame!

Again, affirming the conduct of the conſular government to be, in all reſpects, at this period, "excellent and exemplary," Mr. Belſham relates the pacification of La Vendée, and the ſubſequent attempt to engage Talleyrand in forwarding the reſtoration of Louis XVIII. The ſtate of St. Domingo is barely touched, and Mr. Belſham's motive for ſtating, in a Hiſtory of Great Britain, theſe foreign and unimportant circumſtances would be incomprehenſible, but for the opportunity he ſnatches of making a new, detailed, and moſt prepoſterous eulogy of the French conſtitution of that moment. He boldly affirms that

"By the fundamental principles of the conſtitutional code, the enjoyment of civil liberty is ſecured to the people at large in a very extenſive degree. *All ſeignorial tyranny, all feudal oppreſſion, is abrogated;* all thoſe *odious diſtinctions of rank*, which in France divided the community as it were into two nations, are aboliſhed; one equal, juſt, and powerful law pervades the whole, and extends alike its protection to all." P. 114.

Admitting, for a moment, that which is moſt untrue, that this paſſage contains a juſt deſcription of nobility, it requires all Mr. Belſham's hardihood to ſay, or even to inſinuate, that nobility in France was abrogated by *this* conſtitution.

"The functions of the legiſlature," he proceeds, "were, indeed, extremely circumſcribed; and, from the mode of electing the members of that body, it preſented *a very faint and imperfect image of repreſentation; but ſtill, upon the whole, even conſidered merely as a chamber for enregiſtering the edicts of the executive power, and granting pecuniary ſupplies, the abſolute negative* with which it was veſted muſt be regarded as an important bulwark againſt tyranny, and defence of the privileges conferred by the exiſting conſtitution." P. 115.

And this, after ſo much blood and ſo long a ſtruggle, is all that France had gained; the overthrow of the throne, to ſee more than regal authority conferred on a Firſt Conſul; the deſtruction of an ancient nobility, to ſee their wealth and ſtate uſurped by low upſtarts; and *a ſhadow of repreſentation, very uſeful for enregiſtering the edicts of the executive power.* The notion of our comic poet, that he who had loſt his whole fortune in ſearch of the philoſopher's ſtone, ſhould be

be ſatisfied with having obtained ſomething which would ſerve as a cure for the itch, was never more ſtrikingly illuſtrated.

From the theory of this curious ſyſtem of government, which Mr. Belſham owns to have occaſioned a vehement outcry among the friends of liberty in England, he turns to the practical adminiſtration of it. Liberality and moderation, according to him, were its acknowledged characteriſtics: with M. Fouché at the head of the police how could it be otherwiſe? He tells us, great numbers of emigrants were allowed to return, but omits to mention the cruel treatment they met with, and the horrible oppreſſion they endured. The priſons were partially cleared by the humanity of Fouché, the theatres were reſtored to freedom, and even the preſs ſet at liberty by the ſame M. Fouché! But unfortunately, although the aſſaſſin of 1793 was now become, according to Mr. Belſham's account, the adminiſtrator of a liberal and moderate government, and changed into a ſemblance of humanity, others could not change. The royaliſts and the jacobins made a plot, the *infernale* was aimed at Bonaparte, and, in conſequence, the character of the Firſt Conſul (take breath, good reader!) acquired, *from this time*, an adventitious tincture of ſuſpicion and ſeverity *not naturally belonging to it.* The firſt ſpecimen of this adventitious tincture, operating on this liberal and moderate government, was the tranſportation, without trial, of 123 perſons, and the eſtabliſhment, throughout France, of ſpecial tribunals, not inferior in authority to the famous revolutionary tribunal invented by Danton and perfected by Robeſpierre. They had not even the garb of decency worn by the revolutionary tribunal, the mockery of a jury.

Quitting this moſt extraordinary ſubject without a comment, Mr. Belſham notices the ſcarcity which prevailed in England; repreſenting, in one of his ingenious metaphors, the country, "with the riches of the world flowing into her lap, dying of hunger, and, like Midas, ſtarving in the midſt of her goſd. He is unable to diſcern in England any of the circumſtances of bliſs which diſtinguiſh the moderate and liberal government of France, but only a morbid ſtate in which riches have corrupted all by introducing luxury, and concludes with the following view of her condition,

"The revenue of the country is mortgaged for nearly as much as the fee ſimple of the land is worth. Half the poor are maintained by coercive contributions; the jail and the workhouſe riſe by the ſide of the palace; the *cottages are in ruins;* and the

miſerable inhabitants, periſhing with cold and hunger, are told in vain, that they live under the mildeſt of governments, and enjoy the ineſtimable benefits of the freeſt and moſt excellent of all conſtitutions." P. 130.

The parliament of this *miſerable* country (not a *free* and *bleſſed aſſembly* for the mere purpoſe of enregiſtering conſular edicts) next demands Mr. Belſham's attention; but the ſhort ſeſſion which preceded the union furniſhes him with little ſcope for obſervation; the leſs, as he reports the proceedings very looſely and imperfectly.

Soon after the meeting of the Imperial Parliament, the adminiſtration of Mr. Pitt ceaſed, and Mr. Belſham enters into a moſt curious ſpeculation on the ſcruples in the King's mind, which, inducing him to refuſe the meaſure of catholic emancipation, occaſioned Mr. Pitt to reſign. On this event the author introduces into his pretended hiſtory much of the traſh with which the newſpapers at the time abounded; ſuch as the aſſertion of the King, declaring his "ſatisfaction that Mr. Pitt was at length *uncrowned*;"—and that his Majeſty concluded a converſation in theſe words, "None of your Scotch metaphyſics, Mr. Dundas." Theſe abſurd and vulgar fictions, with a few ordinary reflections, a coarſe invective againſt Mr. Pitt, and a ſcrap of poetry from Peter Pindar, form the ſum of Mr. Belſham's profound *hiſtorical* ſpeculations on this great event!

Previouſly to the reſumption of tranſactions in parliament, he makes ſome further progreſs in the account of the quarrel with the Northern Powers, and deſcribes the treaty of Luneville; the convention of Madrid, the treaty between France and Naples, and the Ruſſian embaſſy to Paris, are alſo ſlightly mentioned; and then the battle of Copenhagen, the death of Paul, and the ceſſation of hoſtilities, in conſequence of Nelſon's victory, and the moderation of the Emperor Alexander.

The debates in parliament proceed with accounts of the motions by Lord Darnley and Mr. Grey for an inquiry into the ſtate of the nation; diſcuſſions moſt intereſting, but feebly ſtated, all the other ſpeeches being ſacrificed to one of great ability delivered by Mr. Fox. The ſuſpenſion of the habeas corpus, and the indemnity bill are briefly noticed. The act for preventing clergymen from ſitting in parliament engages more attention; but it is remarkable, that Mr. Belſham never notices one principal point in the diſpute, the indelibility of the clerical character. After adverting to ſome other parliamentary proceedings, Mr. Belſham, from the

papers

papers publiſhed at Paris, gives an account of the commencement of a negotiation for peace, in which, as he comments on the documents, Lord Hawkeſbury makes no better figure than he had before drawn for Lord Grenville; but M. Otto and M. Talleyrand retain their wonted infallibility. The pacification of the north is mentioned with approbation, and the unprincipled and compulſory attack of Spain on Portugal, without cenſure. The triumphs of the Britiſh arms in Egypt are briefly and reluctantly commemorated, in terms far different from thoſe dictated by the glowing partiality, which makes Mr. Belſham decorate Bonaparte with the flowers of chivalry, and ſtyle him the modern Amadis de Gaul!

An account of the naval events of the year is ſucceeded by the reſidue of the correſpondence, and the ſigning of the preliminaries of peace. In the whole narrative of this tranſaction Mr. Belſham repreſents the French not only as more ſkilful and wiſe, but as more honourable and juſt than the Britiſh government. The conduct of France is always dignified and magnanimous; that of Great Britain characterized by a minute genius and narrow views; our propoſitions are always urged with precipitancy, retracted with meanneſs, or rejected with diſdain. A leſs partial hiſtorian would certainly have given a very different account of the matter.

Several arrangements on the continent are then noticed, and the treaty between the Pope and Bonaparte, called the *Concordatum*, is deſcribed;

"The effect of which," according to Mr. Belſham, "was the re-eſtabliſhment of the Roman Catholic religion in France; *not indeed in that mode or form in which it had ſubſiſted under the monarchy, but a modeſt and humble guiſe, adapted to preſent circumſtances, and to the feelings and wiſhes of the French nation*, a great majority of whom were attached to the catholic doctrines, though perhaps not properly papiſts in the ſtrict or rigid ſenſe of the word." P. 318.

Then, noticing ſome of the leading articles of this famous compact, he proceeds:

"Such was the eccleſiaſtic conſtitution eſtabliſhed by the *Concordatum*; in which, it may be remarked, that there can be found no LORD *Biſhops, no tranſlations, no crown livings*, no pluralities, no non-reſidence, no ſinecures, no wealth, no pomp, no power. The national church, thus reduced to a condition of almoſt primitive lowlineſs, boaſted no haughty, or abſurd alliance with the ſtate, but was regarded merely as an inſtitution meriting the protection of the civil power, and *permitted to exiſt* for purpoſes uſeful and beneficial to the public. In order further to humble

the pride of the Roman church," he proceeds, "two other religions, *viz.* that contained in the confeſſion of Augſburg, or the Lutheran, and that profeſſed by the reformed, or Calviniſts, were alſo eſtabliſhed upon nearly a footing of equality, at the ſame time and by the ſame authority." P. 321.

Perhaps in this ſentence Mr. Belſham had diſplayed his chief motives for hating the Engliſh, and for admiring the French government, in all its inconſiſtent varieties ever ſince the revolution. The deſtruction of eccleſiaſtical eſtabliſhment; the reduction of the clergy to a ſtate of mendicant dependency; and thoſe acts which tend to humble the church, whatever it may be, to which the majority of the nation is attached. On theſe grounds, Mr. Belſham ſounds the note of applauſe on an eccleſiaſtical ſyſtem, which makes the whole prieſthood abject dependents on government, giving them ſalaries inferior to the earnings of ordinary mechanics; and obliging them to diſcloſe, without the requiſition of magiſtrates, facts which may have been diſcloſed to them in confeſſion. This triumph over eſtabliſhment emboldens him to commend, as liberal, the permiſſion afforded to the proteſtants to erect three colleges, in provinces remote from the capital; though, with his uſual caution, he omits to mention, that all the profeſſors in theſe colleges are to be nominated by the Firſt Conſul, who happens to be, if any thing, a catholic. Would the projectors of the college at Hackney have conſidered themſelves bound to acknowledge the policy and government of Great Britain as wiſe and liberal, if their ſeminary had been tranſplanted into Cornwall, and parliament, ſtrictly forbidding any other eſtabliſhment of the ſame kind, had given to a king of a different religion the right of nominating all their teachers?

The refuſal of the emigrant Biſhops to reſign their ſees at the requiſition of the Pope, avowedly made in obedience to the dictates of the Firſt Conſul, is moſt unfairly related; and the paſſage concludes with an unfounded reflection, that in their refuſal "their feelings, and not their principles were predominant." This injuſtice is not ſurpriſing; for, to ſympathize with ſuffering integrity, and reſpect greatneſs even in its fall, belongs only to the virtuous and the juſt.

After relating, in a confuſed and unſatisfactory manner, ſome of the early proceedings in the Britiſh Parliament, Mr. Belſham mentions the election of Bonaparte to be Preſident of the Italian Republic, and quotes, with great complacency, the arguments of the French, juſtifying this extraordinary proceeding, by a reference to Poland and to India;

India; a moſt curious juſtification after ſo many recent treaties, but not more ſurpriſing than the allegation which perhaps no other author would have ventured to make, that

"Europe was expoſed to far greater hazard from the aſcendancy of France, under the ambitious and deſpotic dominion of Louis XIV. than ſhe is in the actual circumſtances from any deſigns that can be harboured by the lofty and aſpiring genius of the Firſt Conſul." P. 357.

The annexation of the Valais to France, and the acquiſition of Louiſiana, Parma, and Elba, by the treaty of Madrid, are regarded with equal complacency. Neither the open violence offered to Switzerland, the evidently coercive influence exerciſed over the King of Spain, nor the fraud of keeping the treaty ſecret till Great Britain had ſigned a treaty of peace, calls for the ſlighteſt animadverſion from this Gallo-maniac hiſtorian. Bonaparte is his deity; and his diſpenſations, whether of good or evil, are regarded with equal reverence.

To ſhow, however, that he has not forgotten his talent of blaming, and to enter his claim in time to cenſure the government of England, he diſcuſſes the article in the definitive treaty relative to Malta, in a manner calculated to prepare the reader for his vindication of France and cenſure of England, in the commencement of the enſuing war. Proceeding with the debates, and mentioning the unſucceſsful motion of cenſure on Mr. Pitt, and the triumphant vote of thanks, which ſuperſeded it, he then notices the celebration of that great man's birth-day. The toaſt of "the pilot who weathered the ſtorm" makes this author moſt unintelligibly witty; "the ſtorm," he ſays, "was not weathered *till this political Palinurus was thrown overboard;*" and then, as if to ſhow how eaſy it is to render the words of the greateſt writer ridiculous by abſurd quotation, he gives in the margin from Virgil—

"——— liquidas projecit in undas
Præcipitem, ac ſocios nequicquam ſæpe vocantem."

Mr. Belſham doubtleſs meant ſomething by this quotation; but he muſt have ſeen through a ſtrange miſt when he viewed the man whoſe meaſures were always ſupported by vaſt majorities, whoſe aid was anxiouſly courted by his ſucceſſor in office, and whoſe popularity convened 1500 perſons of the moſt exalted rank and opulent fortune to celebrate his birth-day, when place and power were no longer in his gift, "ſtruggling in the main, and vainly crying for help."

Peace

Peace with France being reſtored, the advocate of that country aſſumes his new and ſurpriſing character of cenſor of indecent freedom in ſpeech and writing. To begin early, he attacks Lord Grenville's ſpeech on the definitive treaty. His Lordſhip is said to repreſent the Engliſh plenipotentiary, the Marquis Cornwallis, as

"A noble Lord, beloved indeed, but ill fitted for the invidious taſk of coping with men old in craft, adepts in duplicity, regardleſs of principle, and unpractiſed in virtue. Such," ſays Mr. Belſham, in a note, "was the *indecent language*, which, authoriſed by the higheſt examples, ſoon deſcended into vulgar uſe, from the date of the treaty of Amiens. All Europe, however, will teſtify that Joſeph Bonaparte, the Chevalier D'Azara, and M. Schimmelpenninck, were not characters anſwering to this deſcription. Yet there are thoſe who pretend to wonder that offence ſhould be taken at this *unprecedented abuſe of the freedom of ſpeech in parliament*; and at the *ſtill great licence which*, from the æra when peace and amity were nominally reſtored, *characteriſed the effuſions of the Engliſh preſs*." P. 376.

If the indecent mention of potentates at peace, and even in alliance with Great Britain, was unprecedented till this time, among the members of oppoſition in the Engliſh parliament, to what ſenate did Mr. Belſham allude, or from what preſs did a former volume of his work iſſue, wherein he repreſents a member of the Houſe of Commons ſaying of the Princes of Germany, "there are no limits to the extortion of theſe princely butchers, who ſell their ſubjects like ſo many beaſts for ſlaughter?" or when he ſaid of the Emperor Joſeph II., a Prince always at peace and in alliance with England, that "as he advanced in life, and began to act upon his own ideas, and in reliance upon his own judgment, his *vanity*, his *verſatility*, his *rapacity*, his *raſhneſs*, and his *folly* became apparent to all?" or laſtly, for quotations from Mr. Belſham on this ſubject might be produced without end, where was this author's paſſion for decency when he wrote the following ſentence:

"Yet has this *bourreau couronné*, *this ſceptered*, *perjured villain*, been for a ſeries of years the favourite ally of the court of Great Britain; and in divers of his Majeſty's moſt gracious ſpeeches from the throne he has been complimented with the appellation of 'My good brother!'"

It may be eaſily proved, that the indecent ferocity which has often marked the ſpeeches of oppoſition leaders in parliament, and their venal echoes out of it, in treating on the conduct

conduct of potentates in alliance with Great Britain, has been productive of much evil to the country, but Mr. Belſham has ſurely very little right to make the reflection. Perhaps moſt readers will conſider the Duke of Brunſwick, the Landgrave of Heſſe, the Emperor of Germany, and the King of Pruſſia, to have been, in their day, men as reſpectable as Joſeph Bonaparte, the Chevalier D'Azara, and M. Schimmelpenninck. Mr. Belſham's affectation on this ſubject, ſo repugnant to his general practice, is among the moſt diſguſting features of his work. Mother Cole is leſs offenſive in the Piazza than in the Tabernacle.

The diſſolution of parliament affords Mr. Belſham a ready opportunity of ſhowing how little his newly-acquired love of decency was allied with any regard for accuracy.

"In Middleſex," he ſays, among other anecdotes, "Sir Francis Burdett was returned, after a very violent conflict, in the room of Mr. Mainwaring, *who had rendered himſelf ſupremely obnoxious to the majority of the electors*, by his vindication of the ſyſtem of *arbitrary impriſonment, and of the barbarous behaviour of Aris*, keeper, or in the new phraſeology, governor of the jail lately erected in Coldbath-fields, commonly known by the appropriate appellation of the *Engliſh Baſtile*."

Omitting to notice the numerous untruths contained in this ſtatement, one is particularly ſtriking. Mr. Belſham *muſt* have known, by the deciſion which took place on the ſubject, that the majority of electors voted *for*, and not *againſt*, Mr. Mainwaring; and that ſo infamous were the means reſorted to by his opponent for the purpoſe of obtaining his pretended majority, that the Sheriffs were ſent to Newgate for permitting him to exerciſe them.

In a few pages Mr. Belſham returns to his invective againſt the Engliſh preſs, which, connected with his obſervations on Malta, is the beginning of his vindication of France in reſpect to the origin of the preſent war with England. To trace him ſtep by ſtep in this attempt, to refute his arguments, and expoſe his miſrepreſentations one by one, would exceed the limits of a review, and inexcuſably augment the already unuſual length of this article. They who read any thing beſide Mr. Belſham's Hiſtory muſt know, that the abuſe complained of was never in England, as the public abuſe of our government was in France, ſanctioned, peruſed, and directed by government. It was the work of individuals, of which our laws did not uſually take cognizance.

Mr. Belſham is ſo zealous in his vindication of France,

as to the cauſes of the preſent war, that, after he has concluded his work, he adds an appendix of more than fourſcore pages in ſmaller print, to prove, that in all points, trade, liberty of the preſs, protection of foreigners, Malta, expulſion of French agents, intercourſe and writing, France was always right; but in England, by a ſtrange miracle, all parties in and out of parliament, were always wrong; except a very ſmall platoon, headed by Mr. Belſham, and the author of a pamphlet called "Why do we go to war?"

In the reſidue of his work, where Mr. Belſham mentions the Firſt Conſul, all is eulogy, apology, or ſuppreſſion. The chagrin expreſſed by Bonaparte at the rejection of his civil code is allowed to be not ſo proper as the dignified decorum obſerved in the Britiſh Government; but the cenſures he uttered are ſaid to be not unfounded, and no diſapprobation is hinted on the excluſion of thoſe who had oppoſed it from the ſenate, by the direct influence of government. In the aſſumption of the conſulate for life, though it is acknowledged, that "the ambition of Bonaparte appeared unlimited;" yet it is added, "it could ſcarcely be ſaid that any thing was done contrary, in the actual circumſtances of the country, either to the intereſt or to the inclination of the people." Even the formation of the legion of honour, which Mr. Belſham calls "*a ſort of new military order of nobility*," paſſes without animadverſion. The new arrangement of the conſtitution, which ſo ſtrongly and ſo artfully confirmed the excluſive and arbitrary authority of the Firſt Conſul, "reduced political liberty to the loweſt ebb. But the principles on which the civil and judicial branches of the government were adminiſtered appeared upon the whole to be highly favourable to the happineſs and proſperity of the community!"

In the tranſactions in St. Domingo, Bonaparte is artfully ſhielded from blame. It had been ſtated ſeparately, and ſo far back (90 pages) that probably it might eſcape the memory of readers in general, that Le Clerc, Bonaparte's brother-in-law, commanding an expedition to that iſland, carried from the Firſt Conſul to Touſſaint L'Ouverture, a letter penned with *great art*, for ſuch is the ſoft phraſe applied by Mr. Belſham to thoſe acts of his hero which truth denominates fraud and treachery. He proceeds to relate the baſeneſs ſhown by Le Clerc in following his inſtructions; his perſuading Touſſaint to diſarm, under a ſolemn promiſe of general oblivion, and his ſubſequently ſeizing and ſhipping him on board a frigate for France; where "he was, without trial or examination, thrown into priſon." Here Mr. Belſham

ſham leaves unfiniſhed a ſtory which he might have completed by the addition of a few words, *where he was inhumanly murdered by order of the Firſt Conſul.*

The annexation of Piedmont to France is mentioned without blame to Bonaparte, but with grievous cenſure on England; and the ſame conduct is obſerved on a ſubject which has made the heart of every honeſt man in Europe burn with indignation againſt the tyrannical oppreſſor, the caſe of Switzerland. Thoſe in England, who uttered invectives againſt the tyranny and oppreſſion of the Firſt Conſul, are termed *angry and ill-informed politicians;* and to confound them for ever, Mr. Belſham refers them to a proclamation publiſhed by Louis d'Affry, made by Bonaparte, Landamann of this once *independent*, but now *protected* country.

The work terminates, except the appendix already mentioned, with a brief notice of the trial of Colonel Deſpard, and an account of the ſettlement of indemnities in Germany.

As a moral to his work, Mr. Belſham vindicates France againſt thoſe honeſt, but ignorant politicians who accuſe her of employing her power ſyſtematically in the diſorganization of Europe.

"The ſimple fact," he ſays, "is, that both England and France have purſued, and with equal ſucceſs, their own aggrandizement, according to the circumſtances in which they have been reſpectively placed; Britain with her fleets, France with her armies." P. 482.

This moſt ſtrange *ſimple fact* is followed by an obſervation, juſt as intereſting, with which the work concludes.

"Treaties cannot bind the ambition of nations; the powerful will oppreſs the weak; riches will incite the attempts of avarice; the intereſts of the many will be ſacrificed to the ſelfiſhneſs or vanity of the few; and the relative ſituation of the nations of the globe will, like the lunar diſc, be in a ſtate of perpetual variation." P. 483.

In the remarks offered on this work much ſtreſs has been laid on the perpetual hoſtility and contempt manifeſted by the author againſt the King and his miniſters, and the cauſe of Great Britain in general; and his decided partiality for France and her rulers. He may cite this as a proof of his courage or his candour; but the proof will hardly be conſidered as unequivocal. A hiſtorian who in the details of forty-two years finds nothing but topics of invective againſt his King and country, and yet finds that King adored by his people,

and thoſe people not yet ruined, might, if gifted with modeſty, diſcover ſome reaſons for ſuſpecting his own diſcernment. But when the ſame hiſtorian, inflamed with zeal for the enemies of his country, labours by every diſhoneſt art to palliate all ſorts of crimes, and vindicate all ſorts of criminals, the baſeneſs of his motives can no more be doubtful than the weakneſs of his judgment. In illuſtration of this point, his manner of deſcribing the character of Bonaparte ſhall be cited and contraſted.

"In the eſtimation of thoſe who believed France to be capable of exiſting and of flouriſhing under a free ſyſtem of government, Bonaparte was a tyrant, guilty of the heinous crime of enſlaving, and by a combination of fraud and force, holding in the bonds of oppreſſion millions of his fellow men and fellow citizens." P. 331.

This, in the judgment of Mr. Belſham, "is the very head and front of his offending."

"To others," he proceeds, "who conceived the French nation to be, from the operation of moral and political cauſes, unable to ſubſiſt under any conſtitution founded on the baſis of popular liberty, the Firſt Conſul appeared in a light far more favourable. They obſerved that his power was neither exercíſed with wanton caprice, nor unemployed for the public advantage. He had reſtored the energy of the laws and the influence of religion: he had re-eſtabliſhed the finances of the nation, and paid the moſt diligent attention to the improvement of its manufactures and its commerce: he patroniſed both the ſciences and the arts, and expended great ſums in the embelliſhment of the capital, and other works of public ornament or utility: he diſcouraged whatever was looſe in morals or frivolous in manners: he diſplayed *conſtancy and ſincerity in his friendſhips, gravity and ſolidity in his occupations, moderation and decorum in his amuſements. In a word, he diſcovered all the qualities of a great, and many of the virtues of a good, ſovereign*; and the vaſt empire, of which he was the animating principle, proſpered eminently under his wiſe and vigorous adminiſtration." Ibid.

The reader, who attends to the various extracts already cited, will eaſily know which of theſe judgments Mr. Belſham adopts, and recognize in him a warm admirer of the liberal, moderate, pious, paternal government of Napoleon. The contraſt ſhall be the character given of George the Third, extracted from the fourth volume of Mr. Belſham's Hiſtory, in 4to. p. 160.

"The Monarch had now ſwayed the ſceptre of theſe kingdoms more than twenty years, and in the caſe of a long and variegated

ſeries

ſeries of events, his character both perſonal and political was completely matured and developed. The province of hiſtory is ſacred; and in the delineation of the perſonages whom ſhe exhibits on the grand theatre of human action, ſhe equally diſdains injuſtice to the meaneſt and adulation to the higheſt individual. The capacity of this prince—whoſe reign will be memorable to all ſucceeding ages—little cultivated by education, and unimproved in early youth by a liberal intercourſe with men of genius and diſcernment, was by univerſal acknowledgment of a claſs"—

[Here follow ten lines of aſteriſks, indicating ſentiments which Mr. Belſham is reſtrained from printing, not by love of truth or the King, but through fear of his Attorney-General.]

"Such," he proceeds, "is the picture drawn by the indelible pencil of truth, of the Sovereign whom adulation and folly have, with a too bitter ſatire on royalty, ſtyled the beſt of Kings. The reverſe of the medal will, indeed, diſcover a life paſſed without any remarkable deviation from the rules of decorum, and much leſs any direct violation of the higher and more ſerious obligations of morality and religion. Grave, temperate, and devout; from the contamination of thoſe vices which are uſually conſidered as more peculiarly characteriſtic of courts, he was wholly free. But the virtues of the man, were they enough to entitle him to the honours of papal canonization, unfortunately afford to the public a moſt inadequate and wretched compenſation for the errors and imperfections of the monarch; *under whoſe direful* reign it may be juſtly affirmed, that the people ſuffered all that a dark and capricious malignity could inflict under the reſtraints of a conſtitution radically excellent."

To illuminate the paſſage left dark by the uſe of ſtars, it may be fit to obſerve to the reader, that in various parts of his hiſtory of this reign Mr. Belſham has mentioned the King and his reign in the following terms:

"The events of the preſent reign are indeed ſuch as are calculated alternately to force the frown of indignation and the ſmile of contempt." Vol. III. p. 67. "This wretched and unfortunate reign." 191. In page 215, the King is called, not in direct terms, indeed, for Mr. Belſham has always a little fear of the Attorney-General, but by an irony ſo groſs, that no perſon can miſtake it, "a ſullen and malignant bigot, abſolutely ignorant of the firſt principles of civil and religious liberty, or to whom thoſe principles appear odious and deteſtable." At p. 259 the government is deſcribed as "a ſyſtem deteſted and deteſtable; a ſyſtem by which the preſent reign has been ſo conſpicuouſly and fatally marked."—

But

But why multiply theſe odious extracts, when every peruſal of Mr. Belſham's writings ſhow, in the ſtrongeſt light, the hatred in which he holds the monarch and government of this country. In this he is at leaſt conſiſtent; it is perfectly fit, that the malignant calumniator of George the third ſhould be the baſe ſycophant of Bonaparte. His reward is probably at no great diſtance; the liberal and enlightened ruler of France may permit his work to be circulated among his free ſubjects, in a tranſlation reviſed and corrected by a diſciple of M. Fouché.

Of the ſtyle of theſe two volumes the reader may form an opinion from the numerous extracts already given. Its higheſt praiſe is that of being neat and level; occaſionally it riſes into unnatural tumour, or is adorned with ill-fancied figures, but it is ſeldom diſtinguiſhed by maſterly eloquence, or poliſhed into real ſplendour. Affectation is one of its greateſt blemiſhes, and often uſed to ſuch a degree as to ſet a common underſtanding at defiance. Thus perſons who capitulate are called *capitularies;* laymen, *laics;* and a funeral oration, an *eloge*. Perhaps Mr. Belſham uſes theſe Galliciſms, as the Kings of Brentford ſpeak French, to ſhow his breeding. With equal contempt of plain Engliſh, he calls the Emperor of Ruſſia *his Czariſh Majeſty*, and uſes many other ſtrange epithets and paraphraſes.

It will undoubtedly appear to the reader, that this eſſay has been extended to a great length, but it is not eaſy to be brief in a review of contemporary hiſtory. The feelings of the preſent race are anxiouſly alive in the diſcuſſion of all ſuch ſubjects; and conſidering that poſterity may derive ſome portion of its judgment from the work now under review, it has been regarded as of ſome importance to expreſs at large and in ſtrong terms the cenſure which the principles and opinions of Mr. Belſham have provoked. They who ſhould take for models in conduct himſelf and the perſons he celebrates, and adopt the principles "which he labours to inculcate," would become infidels and rebels, contemners of truth, revilers of lawful majeſty, inſulters of ſuffering virtue, and abject flatterers of ſucceſsful crime. Such effects cannot too carefully be obviated.

ART. VII. *Perſian Claſſics. Volume the Firſt. The Guliſtan of Sady, with an Engliſh Tranſlation. By Francis Gladwin.* 4to. 337 pp. Calcutta. 1806.

WE learn from the advertiſement prefixed to this volume, that on the firſt inſtitution of Fort William College, Mr. Gladwin, at the requeſt of Marquis Welleſley, undertook, in conjunction with two other diſtinguiſhed Orientaliſts, the temporary ſuperintendance of the Perſian department. On this occaſion he conceived the very laudable deſign of preparing, for the uſe of ſtudents, correct editions of ſeveral approved claſſics in the Perſian language, and of illuſtrating them with notes and verbal indexes. During a retirement of four years at Patna, Mr. Gladwin has ſo far ſucceeded in the execution of his arduous undertaking, as to have prepared for the preſs, beſides the *Guliſtan of Sady* now before us, *the Boſtan* of the ſame Poet, the *Behariſtan* of *Jamy*, the *Ukhlak ul muſhinee* of *Caſhefy*, with the *Iyar-e-daniſh*, and three volumes of Letters by *Abulfuzl*; beſides Biographical Sketches and Remarks on the writings of thoſe celebrated authors. It was Mr. Gladwin's intention to publiſh all theſe works (compriſed in eight quarto volumes) as ſpeedily as poſſible, either in Calcutta or in England. To the Guliſtan, the firſt of theſe Perſian Claſſics, he has added an Engliſh verſion; the other works are accompanied only by notes and verbal indexes.

Of the Guliſtan, (which ſignifies "a Bed of Roſes," or, "a Flower Garden,") the Perſian text, with a Latin tranſlation, by the learned Gentius, has been long in the hands of every Orientaliſt, under the title of "*Roſarium Politicum.*" Imperfect verſions have alſo appeared in Engliſh and French; and Olearius publiſhed this work in German, with plates, (Schleſwig. 1654) in a folio volume, which he called the "*Perſianiſcher Roſenthal*; but Mr. Gladwin ſeems to have been acquainted with no other tranſlation than that of Gentius, to whoſe Perſian text he allows a conſiderable degree of correctneſs.

The poet Sadi was born at Shiraz, in the year of our æra, 1175, and compoſed ſuch a variety of works in proſe and verſe, Arabic and Perſian, that they fill two large folio volumes, printed ſome years ago at Calcutta. It was not merely as a poet, that he acquired immortal fame, but as a philoſopher and a moraliſt. His works are quoted by the Perſians on the daily and hourly occurrences of life, and his

tomb, adjoining the city where he was born, is ſtill viſited with a degree of veneration due to his character of a ſaint. "Yet," ſays Sir William Ouſeley, ſpeaking of this author's works," I ſhall not here ſuppreſs, that there is attributed to Sadi a ſhort collection of poetical compoſitions, inculating leſſons of the groſſeſt ſenſuality, and breathing all the licentiouſneſs of the moſt unchaſte imagination; theſe, in the manuſcripts before me, are inconſiſtently placed among the beautiful, moral, and ſentimental diſtichs which follow our author's *Divan*; and in an Arabic introduction, he declares his repentance for having compoſed thoſe indelicate verſes, which however he excuſes, on account of their giving a reliſh to the other poems, "*as ſalt is uſed in the ſeaſoning of meat*;" and, if one can allow any merit to ſuch productions, it may be ſaid of him, as of Petronius, that he wrote the moſt impure things in the pureſt language *."

We are ſorry to find, that even the moral Guliſtan before us, cannot be reckoned immaculate. Mr. Gladwin finds himſelf obliged to omit or diſguiſe a few paſſages in his verſion, which, "although not offenſive to the coarſe ideas of native readers, could not poſſibly be tranſlated without tranſgreſſing the bounds of decency."

As many of our readers muſt be, without doubt, already acquainted with the Guliſtan of Sadi, not only through the medium of thoſe tranſlations abovementioned, but from the copious extracts of it, given by Chardin, Cardonne, and others, we ſhall preſent a few ſhort paſſages only, as ſpecimens of Mr. Gladwin's verſion, without any regard to the order in which they occur.

"If a wiſe man, falling in company with mean people, does not get credit for his diſcourſe, be not amazed; for the ſound of the harp cannot overpower the noiſe of the drum, and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, becauſe he had impudently confounded the man of underſtanding. Are you ignorant that the muſical mode of Hijaz is confounded by the noiſe of the warrior's drum? If a jewel falls into the mud, it is ſtill the ſame precious ſtone; and if duſt flies up to the ſky, it retains its original baſeneſs; a capacity, without education, is deplorable; and education, without capacity, is thrown away. Aſhes, although of high origin, (fire being of a noble nature) yet having no intrinſic worth, are no better than duſt. Sugar obtains not its value from the cane, but from its innate quality. Muſk has the fragrance in

* Perſian Miſcellanies, p. 58. In another place Sir William Ouſeley ſtyles this work of Sadi, "the *Book of Impurities*."

itſelf, and not from being called a perfume by the druggiſt. The wiſe man is like the druggiſt's cheſt, ſilent, but full of virtues: and the blockhead reſembles the warrior's drum, noiſy, but an empty prattler. A wiſe man, in the company of thoſe who are ignorant, has been compared by the ſages to a beautiful girl, in the company of blind men; or to the Koran in the houſe of an infidel, when the land of Canaan was without virtue, the birth of Joſeph did not increaſe its dignity. Shew your virtue if you poſſeſs nobility; for the roſe ſprang from the thorn, and Abraham from Azor." P. 312.

"I never complained of the viciſſitudes of fortune, nor murmured at the ordinances of Heaven, excepting once, when my feet were bare, and I had not the means of procuring myſelf ſhoes. I entered the great Moſque at Cufats with a heavy heart, when I beheld a man who had no feet. I offered up praiſe and thankſgiving to God for his bounty towards men, and bore with patience the want of ſhoes." P. 158.

"A pupil complained to his ſpiritual guide, of being much diſturbed by impertinent viſitors, who broke in upon his valuable time, and he aſked how he could get rid of them. The ſuperior replied, "to ſuch of them as are poor lend money, and from thoſe that are rich aſk ſomething, when you may depend on not ſeeing one of them again." P. 130.

"Bruiſe the ſerpent's head with the hand of your enemy, which cannot fail of producing one of theſe two advantages: if the enemy ſucceeds, you have killed the ſnake, and if the latter prevails, you have got rid of your enemy." P. 297.

"On a certain year I was travelling from Balkh, with ſome people of Damaſcus, and the road was infeſted with robbers. There was a young man of our party, an expert handler of the ſhield, a mighty archer, a brandiſher of all weapons, ſo ſtrong, that ten men could not draw his bowſtring, and the moſt powerful wreſtler on the face of the earth had never brought his back to the ground: but he was rich, and had been nurſed in the ſhade, was inexperienced in the world, and no traveller. The thundering ſound of the martial drum had never reached his ear, neither had his eyes ſeen the lightning of the horſemen's ſwords. He had never been made priſoner by the enemy, nor had the arrows fallen in ſhowers around him. It happened that I and this young man were running together; every wall that came in his way he pulled down, and every large tree that he ſaw, by the force of his arm, he tore up by the roots. He was boaſting, ſaying, "where is the elephant, that you may behold the ſhoulders of the hero? Where is the lion, that you may ſee the fingers and palm of the brave man?" We were in this ſituation, when two Indians lifted up their heads from behind a rock, with intention to kill us—one had a ſtick in his hand, and the other a ſling under his arm. I ſaid to the young man, "Why do you ſtop?"—"Shew your ſtrength and valour, for here is the enemy within a foot of

his grave." I ſaw the bow and arrows drop from the hand of the young man, and a trembling ſeized all his joints. Not every one who can ſplit a hair with an arrow that will pierce a coat of mail, is able to ſtand againſt the warrior in the day of battle. We ſaw no other remedy for ourſelves, but to leave our accoutrements, ſurrender our arms, and eſcape with our lives. On an affair of importance, employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has ſtrength of arm, and is powerful as an elephant, will feel his joints quaking with fear in the day of battle. A man of experience is as well qualified to act in war as the learned man is to expound a caſe of law." P. 269.

"A certain perſon who performed gratis the office of Mowuzzin, in the Moſque of Saujaryah, had ſuch a voice as diſguſted all who heard it. The intendant of the Moſque, an Umeer, a good, humane man, being unwilling to offend him, ſaid, "My lad, this Moſque has Mowuzzins of long ſtanding, each of whom has a monthly ſtipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this propoſal, and went away. Some time after, he came to the Umeer, and ſaid, "O, my lord, you injured me, in ſending me away from this ſtation for ten dinars: for, where I went they will give me twenty dinars to remove to another place, to which I have not conſented." The Umeer laughed, and ſaid, "Take care, don't accept of the offer, for they may be willing to give you fifty; no one, with a mattock, can ſo effectually ſcrape off clay from the face of a hard ſtone, as your diſcordant voice harrows up the ſoul." P. 197.

"I was heſitating about concluding a bargain for a houſe, when a Jew ſaid, "I am an old houſe-holder in that quarter, inquire of me the deſcription of the houſe and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours—a houſe from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes, that after your death, it may fetch a thouſand." P. 192.

"I ſaw an Arab ſitting in a circle of jewellers at Boſra, and relating as follows:—"Once on a time, having miſſed my way in the deſart, and having no proviſion left, I gave myſelf up for loſt, when I happened to find a bag full of pearls, I never ſhall forget the reliſh and delight that I felt on ſuppoſing it to be fried wheat; nor the bitterneſs and deſpair which I ſuffered on diſcovering that the bag contained pearls. In the parched deſart of quick ſands, pearls or ſhells in the mouth of the thirſty traveller are alike unavailing. When a man, deſtitute of proviſions, is fatigued, it is the ſame thing to have in his girdle gold or pot-ſherds." P. 156.

"Every one thinks his own wiſdom perfect, and his own child beautiful. A Jew and a Mahommedan were diſputing in a manner that made me laugh. The Mahommedan ſaid in wrath, "If

"If this deed of conveyance is not authentic, may God cauſe me to die a Jew." The Jew ſaid, "I make oath on the Pentateuch, and if I ſwear falſely, I am a Mahommedan like you." If wiſdom were to ceaſe throughout the world, no one would ſuſpect himſelf of ignorance." P. 300.

That this work will prove highly uſeful to the Perſian ſcholar, and entertaining to the general reader, there cannot be a doubt. The ingenious tranſlator has probably by this time (as we may conclude from the advertiſement) publiſhed his Arabic and Perſian Dictionary; a grand deſideratum in the preſent ſtate of Eaſtern Lexicography. Mr. Gladwin has long been deſervedly celebrated as one of the moſt able and voluminous Orientaliſts, and we ſincerely hope that he may enjoy a recompence for his labours, much more ſubſtantial than mere literary fame.

ART. VIII. *Conſiderations on the Alliance between Chriſtianity and Commerce, applied to the preſent State of this Country.* 8vo. 88 pp. 2s. 6d. Cadell and Davies. 1806.

THE ingenious and ſenſible author of this tract has taken up a ſubject, which, though not altogether new, he has illuſtrated and enlivened by many original arguments. The following ſeems a fair analyſis of its contents.

He begins with conſidering our ſyſtem of commerce, as allied to the profeſſion of chriſtianity, qualified with the obſervation, that as in ancient times ſo at preſent, there is great reaſon to apprehend that a corruption of morals unavoidably accompanies an extenſive traffic. This, in modern times, was certainly the caſe with the Dutch; and it is much to be feared that the Americans are ſomewhat in a ſimilar predicament. It is, however, well worthy of remark, that the mariner's compaſs and the art of printing were not diſcovered, till chriſtianity was prepared to counteract the evils which might have ariſen from theſe powerful engines in the hands of untutored agents. The author proceeds to obſerve, that commercial intercourſe favours the right interpretation of the Goſpel; but that from the ſelfiſh qualities of our nature, ill conſequences might have ariſen, if the Goſpel had directly and expreſsly encouraged commerce.

At p. 28, it is aſſerted, that no commerce can be advantageous which is adverſe to the principles of chriſtianity, and that every precept of the Goſpel actually interpreted, con-

tributes to the preſent as well as future happineſs of man. The conſideration of this alliance, in the author's mind, juſtifies the deduction, that a commercial nation, which underſtands its true intereſts, will barter part of its wealth in the promotion of religious knowledge.—This portion ſeems peculiarly deſerving of attention.

"Among the different methods which may be purſued for this important purpoſe, the early inſtruction of the lower orders preſents itſelf at once, as a meaſure peculiarly adapted to our national circumſtances. It is ſuperfluous to inſiſt on the value of religious principles imbibed in childhood; and all muſt be ſenſible, that, in the caſe of our laborious claſs, their tender years only can be allotted to learning. But there are conſiderations which render this care peculiarly incumbent on a commercial people. The political conſtitution of ſuch a people muſt be favourable to liberty; and its penal laws, at leaſt in their adminiſtration, will be mild and lenient. The operations of executive juſtice, under a government of this nature, are ſlow, and frequently allow to the profligate an opportunity of committing many crimes, before they can be accuſed, convicted, and brought to condign puniſhment. The happineſs of ſociety may be ſubverted by vices which elude the graſp of human legiſlators, and which, in a free country, are only to be checked by motives of conſcience, the reſult of a religious education. The neceſſity of this attention becomes more urgent, when we take into our account the numbers which, in a diſtrict of manufactures, are uſually aſſembled under the ſame roof. In companies of this kind, human corruption, accumulated in maſſes, ſeems, as it were, to undergo a fermentation which exalts and aggravates its malignity *. On the other hand, it muſt be allowed, that religious ſentiments are more eaſily communicated to large congregations, are cheriſhed with greater fervour, and produce more ſtriking effects, than we generally obſerve in the caſe of ſcattered individuals, or of ſmall ſocieties. Appetites and paſſions are natural to man, but ſo likewiſe is the religious principle †, which, if properly cultivated by precept, and encouraged by example, will prove ſufficient to curb and reſtrain, at leaſt, the propenſity to what is wrong.

"* Dr. Whitaker's Hiſtory of Whalley."

"† In the mind of man there appears a diſpoſition to apprehend ſome indiviſible power, ſomething beyond the external objects of ſenſe. It is diſcovered among the moſt ſavage tribes (if not in acts of devotion, yet) in certain rites of ſorcery and divination, which indicate ideas of ſupernatural agency. The ſame propenſity (which able reaſoners aſſert to be the ſtrongeſt of all that actuate mankind) when guided and corrected by Revelation, becomes true religion."

Crowde

Crowded cities afford occaſion to popular tumults; yet great aſſemblies of men, being particularly ſuſceptible of religious impreſſions, may on this account be more effectually controuled by the Scripture doctrine of ſubmiſſion to authority. Such being the nature of man, moſt evident is the duty and wiſdom of labouring to direct aright its powerful affections; to which endeavour we are eſpecially encouraged in large communities, becauſe every inſtance of ſucceſs extends in ſome degree to others; and becauſe virtuous habits, when ſettled and eſtabliſhed in the hearts and lives of perſons collected in a body, add new confidence to virtue, and form a barrier againſt the progreſs of vice.

"This effect of commerce, in drawing numbers together, brings on a conſideration of its influence in the *diviſion of labour*. That diſtribution of employments and arts of life among a variety of perſons, and the aſſignment of his peculiar province to each, which takes place in every commercial country *, occaſions a vaſt increaſe of their productive labour, and is one great ſource of national wealth. From hence it proceeds, that a part of the community can be allowed complete leiſure for the cultivation of ſcience, and of elegant learning; and that others have opportunities, in the intervals of buſineſs, of acquiring a degree of intellectual improvement unknown among perſons of the ſame rank under the ancient governments. But, in the mean time, even in our own country, the loweſt claſs, whoſe life is taken up in procuring ſubſiſtence, have neither leiſure nor inclination for literary purſuits; and, in the progreſs of dividing or ſubdividing labour, their employment becomes more and more confined, and requires nothing beyond ſtrength of body, or that facility which is acquired by habit.

"As the intellects of men, in general, are influenced by their uſual engagements, the man, whoſe life is ſpent in performing a few operations, ſimilar in their effect, having little occaſion to exert his underſtanding, or to exerciſe his invention, loſes by degrees the habit of employing his mind, and becomes ſtupid and ignorant. Magiſtrates and philoſophers would interpoſe in vain to prevent this evil, for which the Goſpel alone can provide a re-

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"* This ſeparation of different trades and employments from each other, is carried fartheſt in thoſe countries which poſſeſs the higheſt degree of induſtry and improvement; what is the work of one man in a rude ſtate of ſociety, becoming, as cultivation advances, the buſineſs of ſeveral. Each work is not only in itſelf a trade, but is divided into a number of inferior branches, of which the greater part are likewiſe peculiar trades. In England, the buſineſs even of making a pin is partitioned into eighteen diſtinct operations, which in great manufactories are all performed by ſeparate hands.

See Wealth of Nations, book 1. *chap.* 1."

medy. The principles of chriſtianity may be inculcated in child-hood; and as they can communicate to the intellect, when matured by age, an elevation and enlargement greater than are derived from ſcience and literature, the infuſion of ſuch knowledge into the maſs of the people, muſt be eſteemed an object worthy of our moſt ſtrenuous endeavours. Conſider the ſituation of a labouring manufacturer in a great city, ſunk amidſt the croud in obſcurity and darkneſs. His conduct being obſerved by none, it is likely that he will neglect it himſelf, and of courſe will indulge both his appetites and paſſions. From this obſcurity he is raiſed by religion, which, aſſuring him that he is placed under the regard of Omniſcience, renders him an object of reſpect to himſelf, and of conſideration to thoſe around him.

"The precepts of chriſtianity, it muſt be acknowledged, before the reformation, were ſo groſsly perverted by ſuperſtitious teachers, that reaſonable objections might have been raiſed againſt their general utility; but, at the preſent period, all have the power of conſulting the word of Truth in its pure original; and as the goſpel was given to mankind without exception, the tenor of it is on a level with the underſtanding of every one that has received the common advantage of a chriſtian education in this country. When we contemplate ſuch perſons in their hours of leiſure, and eſpecially in the ſeaſons of debility, under ſickneſs, or old age, the comforts reſulting to them from a power to read the Goſpel are great beyond eſtimation, and infinitely overbalance the danger to be apprehended from an abuſe of that power in the peruſal of improper books." P. 27.

On this ſubject, continues the author, a new anxiety is excited by the increaſe of the military, and the extreme danger of that ignorance to which the lower orders of military bodies are almoſt unavoidably condemned. We cannot be indifferent to the religious principles of our ſoldiers and ſailors; but in a ſtate of ignorance, men are particularly expoſed to the deluſions of enthuſiaſm and ſuperſtition. Previous inſtruction is indiſpenſable, or preaching will be vain. A view is next taken of the State of Europe, and the preſent purified ſtate of chriſtianity, which is well prepared for propagation by the means of commercial intercourſe. Merchants muſt lead the way by facilitating the exertions of miſſionaries. The miraculous preſervation of the Jews has been accompliſhed, without direct or viſible interpoſition; this (p. 47.) admits of the ſuppoſition that their union with the Chriſtian Church may be brought about by natural cauſes. This great end may therefore be aſſiſted by this nation, which, connected with the Jews by commerce, may afford in its tranſactions a ſhining proof of the

the morality of the Goſpel. We are next reminded of what is the general duty. Sunday ſchools are recommended, and the objections to them anſwered. The author next adverts to our eaſtern ſettlements, and the hitherto ineffectual attempts to convert the Hindoos to Chriſtianity. It is hoped that the mild ſpirit of our government may finally prevail, and break the ſhackles of ſuperſtitious deſpotiſm.

The ſubſtance of what precedes is thus recapitulated:

"Commerce is allied or eſſential to chriſtianity, as it ſupplies the means of employment, of intellectual improvement, and of propagating the Goſpel.

"Chriſtianity is eſſential to commerce, as it reſiſts the corruption of morals by wealth and luxury; as it converts increaſing population, aſſembled multitudes, and intercourſe with foreigners, into ſources of good; and, laſtly, as it incites men to expend their ſurplus property on inſtitutions beneficial to the public.

"From this alliance it follows, not only that the purſuit of our temporal intereſt is conſiſtent with a due attention to our eternal welfare, but that we cannot effectually promote the former, if we neglect or ſlight the latter. It follows alſo, that commerce being intended by its author to aid the progeſs of chriſtianity, the nations who apply it to ſiniſter purpoſes, cannot but expect to forfeit its emoluments. The paſſion for ſplendour, and a general emulation in expence, may give a temporary ſpring to arts and manufactures; but œconomy alone, the fountain of beneficence, can fix proſperity in Britain, by connecting the commercial with the chriſtian ſyſtem." P. 71.

The author concludes by animadverting to the degradation of the continental ſtates, and the opportunities which we of this nation poſſeſs, and which it becomes us to improve. With a genuine ſpirit of patriotiſm we are exhorted to riſe with redoubled vigour from the calamities which may be inflicted to exerciſe our virtue. We know that there is a God, and that he wills the propagation of his Goſpel. We know that from God alone we can receive ſolid comfort, and that he is able to beſtow it under the moſt unfavourable circumſtances. Let us draw the inference, and conduct ourſelves accordingly. This excellent tract is aſcribed, and, we believe juſtly, to an individual of a family, alike diſtinguiſhed by their ſucceſsful exertions in commerce, and for their uniform and zealous attachment to the cauſe of religion, and their credit and generous co-operation in whatever tends to promote the general benefit of the community. As it was printed at Glouceſter, the intelligent reader will not perhaps require any ſpecification of the author's name.

ART.

ART. IX. *Popular Ballads and Songs, &c. By Robert Jamieſon, &c. &c.*

(Concluded from page 134.)

WE reſume our report of this work, with Mr. Jamieſon's account of the Kæmpe Viſer, which occurs in his ſecond volume, being prefixed to a tranſlation of a ballad called in the Daniſh *Skiæn Anna*, which Mr. Jamieſon finds to be the ſame, in every material part, with an old ballad long popular in Scotland under the title of "Fair Annie."

"The Danſke "Kæmpe Viſer," in which the original of this piece is found, is a collection of two hundred Daniſh ſongs and ballads, about kings, heroes, and others. Of theſe the firſt centenary was publiſhed in 1591, and dedicated to Sophia, queen of Denmark, &c. by the Rev. Andrew Sæffrenſœn, who ſeems to have been a man of learning and reſpectability; and in habits of intimacy with his celebrated countryman Tyge Brahe, whom he calls, "that worthy, honourable, and well-born man, my affectionate maſter and good old friend;" with whom it appears that the queen, happening to be ſtorm-ſtayed during three days at Knutſtrup in 1586, had chatted away the time very agreeably, *paa Bordet;* and to one of theſe converſations we are indebted for the publication of the "Kæmpe Viſer."

"In 1695, this work was republiſhed by Peter Say, and dedicated to queen Amelia. This good eccleſiaſtic unfortunately, had not a Tyge Brahe to introduce him and his ballads to her majeſty; but I doubt whether ever that great philoſopher was more delighted at the happy coincidence of any of his moſt intricate and important calculations than was the venerable father Say, at the following lucky coincidences: he was a prieſt, exactly as was his predeceſſor; he alſo had been exactly five years in preparing his work for the preſs; from the time of the firſt publication to the commencement of his labours, was exactly one hundred years; he alſo had publiſhed exactly one hundred ballads of his own collecting; he had dedicated his work to a queen, who was exactly, &c. &c. Theſe lucky hits have ſuch a happy effect upon the imagination of the reverend commentator, that he becomes uncommonly lively, and moſt extraordinarily poetical upon the occaſion. Indeed, the whole of his long dedication to queen Amelia is a very great curioſity. It is a fantaſtical jingle of rhiming chiming quibbles, antitheſes, and alliterations, compared with which, the moſt ludicrous paſſages of *The Turning of Elinour Rumming* may be eſteemed chaſte and dignified attic compoſitions. He ſeems, nevertheleſs, to have done the office

office of an editor with more fidelity than moſt of his predeceſſors; and has given an honeſt enough account of the ſtate of his materials. If his preface and annotations are not enlivened by the brilliancy of fancy, or the ſhrewdneſs of remark, they contain ſome dead learning, got together by painful induſtry, which is uſeful ſo far at leaſt as it furniſhes references, and thereby points out more ſatisfactory ſources of information." Vol. ii. p. 99.

Prefixed to this account of the "Kæmpe Viſer," and introductory to the tranſlation which accompanies it, is a long and rather deſultory letter, which we are informed was received by the friend to whoſe charge Mr. Jamieſon committed the ſuperintendance of his publication, while it was in the preſs. It is the object of this letter to ſhow, "that all our ballads were *not* compoſed by minſtrels, the ſucceſſors of the ſcalds; but that ſome of them were probably compoſed by the ſcalds themſelves; and that although the name has been changed, the poetry, the profeſſion, and in a great meaſure, the language, have continued the ſame in all ages."

The ſecond diviſion of Mr. Jamieſon's ballads, called humorous, which we have paſſed by in order to connect together the information he has given us concerning the "Kæmpe Viſer," contains ſome curious ſpecimens of ancient poetry, taken from manuſcripts; particularly "The Pryorys and her Three Wooyrs" copied from Harl. MS. 78. in the Britiſh Muſeum, and ſuppoſed to be the production of Lydgate; and "the Enchanted Baſyn" from a MS. ſaid to be of the fifteenth century, in the public library at Cambridge, marked F. F. v. 48. 11. Theſe are productions of conſiderable humour and intereſt, and remarkable for the uncommon ſtanza in which they are written; but like moſt of the humorous productions of the ruder ages they are not diſtinguiſhed for their delicacy or decorum. How much ſoever we may be inclined to pardon this in an old ballad, on account of the manners of the times in which it was written, we are by no means diſpoſed to be ſo lenient in this particular to the modern imitations of theſe ancient compoſitions. In theſe we are entitled to expect a ſtrict regard to propriety and delicacy, which is perfectly compatible with the eaſy playfulneſs, and inartificial jocularity which give the peculiar charm to this kind of poetry. We therefore cannot avoid cenſuring Mr. Jamieſon for the liberties he has allowed his Muſe in the modern attempts in this way, which he has introduced into this part of his work. His "Johne and Elſpat," and "Bogle Bo," are founded upon incidents, which the refinement of modern manners does not permit to be diſcuſſed without a breach

a breach of decorum, and which therefore cannot form allowable ſubjects for a modern poet. This we the more regret, as both theſe pieces have conſiderable merit. They are faithful imitations of the language and manner of the ancient humorous ballad; and prove, that the author is well qualified to excel in this kind of compoſition, in which, we think, he is far more ſucceſsful than when he endeavours to be pathetic or tender.

A few ſongs are added to this part of the collection, which are chiefly of the editor's own compoſition; and which diſplay the ſame merits and the ſame defects with his more extended poems of the humorous caſt.

The miſcellaneous claſs of Mr. Jamieſon's collection, occupies the whole of the ſecond volume, and contains a conſiderable variety of matter. It begins with a copy of the celebrated ballad of "True Thomas and the Queen of Elfland," taken from the MS. in the public library of Cambridge alalready mentioned as furniſhing "The Enchanted Baſyn." This copy extends to three *fyttes* or parts, and ſeems to give a much fuller detail of the adventures of the celebrated Rhymer of Ercidoune, and of the myſtical lore which he received from the Elfland queen, than any edition yet publiſhed. Here alſo are found ſome unpubliſhed poems concerning Robin Hood; and five different editions of the well known allegorical ballad of Sir John Barleycorn, or Allan o'Maut, as he is called in Scotland. We ſelect the following from among the ballads which are now publiſhed for the firſt time, as poſſeſſed of conſiderable merit, and as ſuited by its ſhortneſs to our limits.

"ALISON GROSS.

"O Aliſon Groſs, that lives in yon tower,
The uglieſt witch in the north countrie,
Has tryſted me ae day up till her bower,
And mony fair ſpeech ſhe made to me.

"She ſtraiked my head, and ſhe kembed my hair,
And ſhe ſet me down ſaftly on her knee,
Says, "Gin ye will be my lemman ſae true,
Sae mony braw things as I would you gi'e."

"She ſhaw'd me a mantle o' red ſcarlet,
Wi' gouden flowers and fringes fine,
Says "Gin ye will be my lemman ſae true,
This goodly gift it ſall be thine."

"'Awa! awa, ye ugly witch,
Haud far awa, and lat me be;
I never will be your lemman ſae true,
And I wiſh I were out of your company."

"She

" She neiſt brocht a ſark o' the ſafteſt ſilk,
Weel wrought wi' pearls about the band:
Says,—" Gin ye will be my ain true love,
This goodly gift ye ſall command."

" She ſhaw'd a cup o' the good red goud,
Weel ſet wi' jewels ſae fair to ſee;
Says, " Gin ye will be my lemman ſae true,
This goodly gift I will you gie."

" ' Awa, awa, ye ugly witch!
Haud far awa, and lat me be;
For I wadna ance kiſs your ugly mouth
For a' the gifts that ye cou'd gie."

" She's turn'd her richt and round about,
And thrice ſhe blew on a graſs-green horn;
And ſhe ſware by the moon and the ſtars aboon,
That ſhe'd gar me rue the day I was born.

" Then out has ſhe ta'en a ſilver wand,
And ſhe's turned her three times round and round;
She's mutter'd ſic words that my ſtrength it fail'd,
And I fell down ſenſeleſs on the ground.

She's turn'd me into an ugly worm,*
And gard me toddle about the tree;
And ay, on i'lka Saturday's night,
My ſiſter Maiſry came to me.

" Wi' ſilver baſon, and ſilver kemb,
To kemb my headie upon her knee;
But or I had kiſs'd her ugly mouth,
I'd rather hae toddled about the tree.

" But as it fell out on laſt Hallowe'en,
When the *Seely Court*† was ridin' by,
The queen lighted down on a gowan bank,
Nae far frae the tree whare I wont to lye.

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* " The term *worm* formerly ſignified, like *ſerpent*, " a reptile of any kind that made its way without legs." Here, as in *The laidly Worm of Spindleſtane Heugh*, it ſignifies a *ſnake*. Piers Plowman, uſing it in the ſame ſenſe, for a *ſerpent*, ſpeaks of " Wyld *wormes* in woodes," &c. ed. 1561. F. O. 3. 1."

† " *Seely court*, i. e. " pleaſant or happy court," or " court of the pleaſant and happy people." This agrees with the antient and more legitimate idea of Fairies."

" She

" She took me up in her milk-whyte hand,
And ſhe ſtraiked me three times o'er her knee;
She changed me again to my ain proper ſhape,
And I nae mair maun toddle about the tree." P. 187.

A large collection of ſongs is annexed to this part; ſome of which are republications from old and ſcarce miſcellanies; ſome are new editions from manuſcripts; and a few are now publiſhed for the firſt time. A great proportion of the editor's materials in this part of his work, has been ſupplied by a manuſcript collection in the poſſeſſion of the late Mr. Boucher, of Epſom. The following edition of a ſong of Sir Walter Raleigh from this MS. is preferable to any of thoſe yet given to the world.

" Wrong not deare empreſſe of my heart,
The meritts of trewe paſcion,
By thinking that he feeles noe ſmart,
That ſues for noe compation.

" For knowing that I ſue to ſerve
A ſaint of ſuch perfection,
Whoome all deſir, though non deſerve
A place in your affection.

" I rather chooſe to want releeſe.
Then heſſerd the revealing,
Where beauty recommendeth greeſe,
Deſpair diſſwades the healing.

" Since that my heart cannot approve
The meritts of your beauty,
It comes not from defect of love,
But from exceſs of dewty.

" Silence in love bewraies more woe
Than woordes, though ne'er ſo witty;
The beggar that is dumbe, you knowe,
Deſerves a dubble pity." P. 291.

The following from a MS. collection of ſongs and ſonnets in the Britiſh Muſeum, Bibl. Harl. 2127. has very conſiderable merit.

" Go thy waie; ſince thou wilt goe,
There is none ſhall ſtay thee, noe;
Lycke to thy vowes be thou untrew,
All wayes changing ould for new;
And as thou haſt beene falſe to menny,
Be not conſtant unto ennye.

" Yett

" Yett I will not curſe thoſe eyes
Where ſutch bewytching bewtye lyes;
Noe, nor wiſh that forme defaced
Where ſo bad a mynd is placed:
Wyth that bewtye ffew can ſtryve;
Wyth thy ffalſhod nonne alyve.

" Lyve thou ſtyll, pryde of the cytte,
As voyde of love as voyde of pittye;
Bee not tyed too tooe or three;
There is choyce enoughe for thee:
And when thou waxeſt out of daete,
Then repent thee, tho' too leate.

" To the woodes I'll take my flyght;
There dwells harmleſſe chaeſt delyght;
There, I hope, I neede not feare;
There I will all love forſweare;
And, as thou flyedſt mee before,
So will I flye thee evermore.

" And when all thy choyce is ſpent,
If thy falſe heart chance relent,
That relenting I'll diſdaeyne;
If thou entreateſt my love agayne,
Then ſhalt thou heare me thus reply,
No, no, I dare not, leaſt I dye." P. 307.

Among theſe ſongs are a conſiderable number by the editor, ſome in the ſerious, and ſome in the humorous ſtyle. The humorous ſongs are in the broad Scotch dialect, and would be entitled to our praiſe, were it not, as before, for the licentiouſneſs in which the author has thought fit to indulge his comic muſe. The ſerious ſongs have leſs merit and might, we think, have been omitted with propriety from a collection like the preſent. Some of them are entirely in Engliſh; and others have ſo very ſlight a tincture of the Scottiſh dialect, that they might be rendered Engliſh without any trouble. This is a mongrel kind of ſtyle, which we cannot approve, and which we think ought to be rejected by every writer who makes any pretenſions to a correct taſte. If he writes in Engliſh, he is obliged by the laws of criticiſm, to adhere ſtrictly to the idiom of the Engliſh language; and if he chooſes to write in Scotch, we do not ſee why he ſhould not be bound to employ the Scottiſh dialect alone. It is thus only that he can attain purity of ſtyle; and thus only that he can effectually rouſe the ſympathies of thoſe ſimple ſwains to whom his lays are

ſuppoſed

ſuppoſed to be addreſſed, and who may be preſumed to be be as ignorant of Engliſh as the London cockneys are of genuine Scotch. What advantage, for example, does Mr. Jamieſon obtain by uſing the words *a'* and *ſae* in the following ſtanza, inſtead of the correſponding Engliſh terms *all* and *ſo?*

"Go to him, then, if thou, canſt go;
Waſte not a thought on me;
My heart and mind are *a'* my ſtore;
And they were dear to thee.

"But there is muſic in his gold
(I ne'er *ſae* ſweet could ſing)
That finds a chord in every breaſt
In uniſon to ring." P. 345.

We believe it was Burns who ſet the example of this lax way of writing; and who juſtifies it in ſome of his letters, by ſaying, that he conſidered a ſprinkling of the Scotch language as the true *Doric dialect* of Engliſh poetry; and the fitteſt method of imparting an Arcadian ſimplicity to the effuſions of the paſtoral muſe. But he ought to have conſidered that when the Greek poets uſed the Doric dialect, they were not ſatisfied with employing a ſprinkling of it only, but rigorouſly confined themſelves to its peculiar idioms; and in no other way can we avoid giving the appearance of a motley piece of patch-work, to that which ought to poſſeſs uniformity of parts and unity of deſign.

The collection concludes with a few *working-ſongs*, or imitations of thoſe ſimple lays which have been employed by the labouring claſs of the community, to ſweeten and alleviate their toil. The following account which Mr. Jamieſon gives of the occaſion on which one of theſe, called "The Dey's Sang" was compoſed, we think deſerving of inſertion, as highly illuſtrative of the manners of a ſimple and innocent ſtate of ſociety.

"On a very hot day in the beginning of autumn, the author, when a ſtripling, was travelling a-foot over the mountains of Lochaber, from Fort-Auguſtus to Inverneſs; and when he came to the houſe where he was to have breakfaſted, there was no perſon at home, nor was there any place where refreſhment was to be had nearer than Duris, which is eighteen miles from Fort-Auguſtus. With this diſagreeable proſpect, he proceeded about three miles farther, and turned aſide to the firſt cottage he ſaw, where he found a hale-looking, lively, tidy, little, middle-aged woman, ſpinning wool, with a pot on the fire, and ſome greens ready to be put into it.

it. She underſtood no Engliſh, and his Gaelic was then by no means good, although he ſpoke it well enough to be intelligible. She informed him, that ſhe had nothing in the houſe that could be eaten, except cheeſe, a little four cream, and ſome whiſky. On being aſked rather ſharply, how ſhe could dreſs the greens without meal, ſhe good-humouredly told him, that there was plenty of meal in the croft, pointing to ſome unreaped barley that ſtood dead-ripe and dry before the door; and, if he could wait half-an-hour, he ſhould have *broſe* and butter, bread and cheeſe, bread and milk, or any thing that he choſe. To this he moſt readily conſented, as well on account of the ſingularity of the propoſal, as of the neceſſity of the time, and the good dame ſet with all poſſible expedition about her arduous undertaking. She firſt of all brought him ſome cream in a bottle telling him, "he that will not work, neither ſhall he eat;" if he wiſhed for butter, he muſt ſhake that bottle with all his might, and ſing to it like a mavis all the while; for unleſs he ſung to it, no butter would come. She then went to the croft, cut down ſome barley; burnt the ſtraw to dry the grain; rubbed the grain between her hands, and threw it up before the wind to ſeparate it from the aſhes; ground it upon a quern, or handmill; ſifted it; made a bannock of the meal; ſet it up to bake before the fire; went to her cow, that was repoſing during the heat of the day, and eating ſome outſide cabbage leaves "ayont the hallan,"

——ἀείδων ἐνόμευε,
—καὶ ἄδια πορτὶν ἀμέλγε. Moſch. Id. 3.

ſinging like a lark all the while, varying the ſtrain according to the employment to which it was adapted. In the meanwhile, a hen cackled under the eaves of the cottage; two new-laid eggs were immediately plunged into the boiling *kail-pot;* and in leſs than half-an-hour, the poor, ſtarving, faint, and way-worn minſtrel, with wonder and delight, ſat down to a repaſt, that under ſuch circumſtances would have been a feaſt for a prince.

"The Dey's ſang is ſuppoſed to reſemble that which the hoſpitable matron ſung "*ex tempore,*" while ſhe was milking Hawkie. Like moſt ſongs of the ſame kind, it has a *burden* tending to ſooth the cow and keep her quiet; there being generally in theſe things one line for ſound, and one for ſenſe." P. 359.

"THE DEY'S SANG, BEGINS AS FOLLOWS:

"Pbroo, pbroo! my bonny cow,
(Pbroo, hawkie! ho, hawkie!)
Ye *ken the hand that's kind to you;
Sae lat the drappie go, hawkie.

"* Know."

" Your caufie's ſleepin in the pen
(Pbroo, hawkie! ho, hawkie!)
He'll ſoon win to the pap again;
Sae lat the drappie go hawkie.
Pbroo, pbroo, &c.

" The ſtranger is come here the day, (Pbroo, &c.)
We'll ſend him ſingin on his way; (Sae lat, &c.)
The day is * meeth and weary he, (Pbroo, &c.)
While + cozie in the ‡ bield were ye. (Sae lat, &c.)
He'll bleſs your § bouk whan far awa, (Pbroo, &c.)
And ‖ ſcaff and raff ye ay ſall ha! (Sae lat, &c.)
&c. &c."

We have inſerted theſe ſtanzas, not on account of any peculiar beauty which they poſſeſs, but becauſe of a ſingular coincidence which they eſtabliſhed between the manners of ſimple people removed from each other by immenſe tracts of the globe, and inhabiting climates of the moſt oppoſite qualities. In the intereſting account, which Mr. Parke publiſhed of his travels into the interior of Africa, he informs us, that having been denied admiſſion into the town of Sego, the capital of Bambara, and having even vainly ſolicited lodging in an adjacent village, he was fain to ſeek for ſhelter under a tree from an impending ſtorm of thunder and rain. In this ſituation he was found by a poor Negro woman, returning from the labours of the field; who, obſerving that he was weary and dejected, took up his ſaddle and bridle, and told him to follow her. She led him to her cottage, lighted up a lamp, procured an excellent ſupper of fiſh, and plenty of corn for his horſe; after which, ſhe ſpread a mat upon the floor, and ſaid he might remain there for the night. The only recompence that Mr. Parke was able to make her for this well-timed bounty, was to preſent her with two of the four braſs buttons which remained on his waiſtcoat.

The traveller adds, that the good woman having performed the rites of hoſpitality towards himſelf, called in the female part of her family, and made them ſpin cotton for a great part of the night. They lightened their labour by ſongs, one of which was an extempore compoſition of which the traveller himſelf was the ſubject; and he ſays that the air was, in his opinion, the ſweeteſt and moſt plaintive he had ever heard. The words, literally tranſlated, were as follows.

" * Sultry." " + Snug." " ‡ Shelter. " § Body." " ‖ Great abundance."

" The

"The winds roared, and the rain fell. The poor white man, faint and weary, came and ſat under our tree. He has no mother to bring him milk—no wife to grind his corn."—*Chorus.* "Let us pity the white man, no mother has he," &c. &c.

Upon the whole although Mr. Jamieſon's collection cannot be placed in the ſame rank as the "Reliques of ancient Poetry," or even the "Minſtrelſy of the Scottiſh Border," it will be conſidered as an agreeable ſupplement to theſe works; and will accordingly be acceptable to all the lovers of the rude and ſimple lays of our forefathers.

ART. X. *Anecdotes of Literature, and ſcarce Books. By the Rev. William Beloe, Tranſlator of Herodotus, &c.* In two volumes, 8vo. 16s. Rivingtons. 1807.

WE will not pretend that much time can be required to enable us to form an opinion on this book. The Reviewer of it, who certainly is not the Author, ſaw the chief part of it before publication, and well knew the origin of the deſign, and the progreſs of the execution. Under theſe circumſtances, it may be aſked, can he give an impartial opinion? He can certainly do this;—he can report the facts concerning what the book contains; and if he gives any opinions, he can add the reaſons for them, which will at once enable the diſcerning reader to decide on the juſtice of his ſentiments. Will this give ſatisfaction? It undoubtedly will, becauſe our readers are reaſonable.

The firſt thing of importance that meets us in the book is the PREFACE; and here the author had certainly a difficult taſk to perform. A ſevere misfortune had recently befallen him; a misfortune immediately affecting his literary purſuits, and ſeeming to cut off the principal ſource of his reſearches: a misfortune as unforeſeen as it was overwhelming; diſturbing all his literary comforts, and deſtroying all his domeſtic arrangements. Of this it was neceſſary for him to ſpeak, becauſe it was connected with the very nature of his work, and the proſpect of its continuance. But how to ſpeak? Not to feel was impoſſible; to complain might ſeem to accuſe. He has ſhown, that, if he knew not how to eſcape misfortune, he knew at leaſt how to ſupport it. With entire ſubmiſſion to thoſe who had the diſpoſal of his lot, without

murmuring, without contumacy, he has drawn up a ſhort and ſimple narrative, which will not ſurely be peruſed by many readers without emotion. He relates the ſatisfaction he had in his ſituation at the Britiſh Muſeum, the peculiar advantages derived to him from it, the ſtrange ſnare into which he fell, by the ill fortune of meeting with a thief, added to that of having a charge of a totally new and undefined nature; and he concludes with no more impatient expreſſions than theſe:

"I acquieſced in the deciſion, and retired,—but with what anguiſh of mind I leave thoſe to determine who have experienced, or who can imagine, what it is to have all their literary and domeſtic plans in one unexpected moment overthrown, and to exchange peace, competence, and a ſituation moſt congenial to their feelings and purſuits, for loſs, anxiety, uncertainty, and, above all, the dread of unmerited obloquy." P. xvii.

If we praiſe this mode of narrative, it is becauſe we think (and let thoſe who think otherwiſe contradict us) that patience, mildneſs, and reſpectful ſubmiſſion to ſuperiors, are more becoming in a Chriſtian miniſter, than anger, reſentment, complaint, and efforts, unavailing perhaps, but not unnatural, to procure ſome mitigation of a ſentence, the operation of which affects every hour of life, and muſt be felt to its remoteſt termination.

But we proceed from this melancholy introduction to the work itſelf. The book is entirely miſcellaneous, without attempt at arrangement, except in the ſubordinate parts. It is true, that ſeveral works of a ſimilar kind either exiſt or are going on, but the materials for ſuch compilations being inexhauſtible, one author has the ſame right as another to employ a part of them. Mr. Beloe has many curious articles of information, reſpecting the comparative prices of rare books at different periods; and ſome intereſting accounts of celebrated collections; ſuch as the Garrick Collection of old Engliſh Plays, in the Britiſh Muſeum; thoſe of Mr. Kemble and Mr. Malone, in the ſame line of literature, now ſo extremely faſhionable; a faſhion, which may be attributed very principally to the fame of theſe collections, and thoſe of the late Mr. Steevens and Mr. Reed. Under each of the above heads Mr. B. notices ſome of the moſt rare pieces which they contain, with occaſional information reſpecting the authors of them. The Roxburgh Collection is alſo noticed at ſome length, p. 205, Vol. II. At page 229 of Vol. I. the reader will find a very copious account of Eſſays written on the ſubject of Engliſh Poetry, from that of King James I. printed at Edinburgh in 1585,

to

to Mrs. Cooper's Muſes's Library, publiſhed in 1737. This chapter is compiled from the communications of Mr. Douce, Mr. Reed, and Mr. G. Chalmers, all of them highly qualified to throw light on ſuch reſearches. Many other curious matters are found in the firſt volume, particularly the account of the publications of Thomas Naſh, now much ſought by collectors. We ſhall lay before our reader's Mr. B.'s account of the Devonſhire Collection of Gems, as it contains ſeveral very remarkable particulars.

"This collection of gems was begun to be formed by William, the third Duke of Devonſhire, and enlarged by William, the fourth Duke, who was deſirous of having the whole ſeries engraved. He wiſhed the engravings to be the preciſe repreſentations of the originals. In his ſearch, therefore, he was anxious to attain an artiſt, whoſe abilities were equal to the copying of the antique, and yet ſo much under command as not to improve any imperfection of the more moderate, or to fling on the more beautiful a caſt of ſtyle, however admirable in itſelf, which the gems did not juſtify.

"Such a plan was neceſſarily attended with difficulty. When an artiſt has acquired a ſufficiently extenſive taſte to feel all the beauties of a work, and to diſreliſh its faults, it ſeldom happens that he can induce himſelf not to remove the defect in his copy. Whether it is that he has an unconquerable antipathy to deformity, or that he fears leſt the blemiſh ſhould be attributed to himſelf, certain it is, he labours to amend it. It is the ſame diſpoſition which urges his endeavour to heighten even what is beautiful; and thus it ariſes, that in copies by our beſt artiſts, we perceive a general reſemblance of the original, with a ſpirit, characteriſtic of their own peculiar manner. It is not ſurpriſing, therefore, that ſome time elapſed before the Duke's enquiries met with ſucceſs.

"At length, about the year 1724, Mr. Goſmond, a Frenchman, was recommended to his Grace as well qualified to anſwer his Grace's expectations, and indeed the ſpecimens, which are here collected, place his talents, as an artiſt, in a reſpectable point of view. They poſſeſs no inconſiderable ſhare of breadth and ſimplicity of ſtyle, and have the further recommendation of faithfulneſs.

"The Duke, as was natural for a liberal man, evinced his ſatisfaction by many offices of generoſity. But theſe, unfortunately, met with no grateful return: perhaps they were even the very cauſe of ingratitude. For Mr. Goſmond, conceiving that he had ſo ſtrong a hold of his patron's good opinion as to eſtabliſh himſelf in the family, relaxed in his attention, and by degrees entered into diſſipation. The work now went on ſlowly, and objects of expence continued to increaſe on him. His calls

on the Duke, therefore, were more frequent, while his claims for patronage were diminiſhing; and thus every day forfeiting the eſteem of his noble employer, the Duke was under the neceſſity of declaring to him, when the ninety-nine plates were finiſhed, that he had already paid conſiderably more than the ſtipulated ſum for the whole work, and, with the hope of obliging him to be more attentive, refuſed to anſwer any further demand till the work ſhould proceed leſs negligently.

"Meeting with this unexpected refuſal, and fearing the impatience of his creditors, Mr. Goſmond ſecretly left the kingdom, and carried many of the plates with him. What became of him after his return to the continent, is uncertain; enquiries were made, but they proved ineffectual. Probably, as no work bearing his name has appeared, he died ſoon after his return to his native country.

"From this unlucky accident the Duke was fruſtrated in his purpoſe, nor was he enabled to make up a few ſets for his friends, of what even were done; for either impreſſions of ſeveral of the plates were not taken, or if they were, they had been carried away by Mr. Goſmond. It does not appear what the number of plates left in the poſſeſſion of the Duke amounted to. The Rev. C. Cracherode, whoſe taſte and munificence are well known, could never obtain, though he made it an object, more than *.

"But the ſcarcity of theſe plates may be collected from the following anecdote in Mr. Weſt's Catalogue of Books.

"No. 2790. The Duke of Devonſhire's cabinet of gems, by Goſmond, 39 plates, being all that were ever engraved.

"Mr. Goſmond, a Frenchman, was employed by the Duke of Devonſhire to engrave his cabinet of gems, but when he had gone through the few here collected, he ran away, leaving ſome plates behind, and carrying the reſt with him. What plates came into the Duke's hands he favoured me with proofs from: another parcel was purchaſed in France by the Hon. B. Bathurſt, and preſented to me by him, A. D. 1730."

"The numbers at the bottom of the plates refer to a catalogue in the Duke of Devonſhire's library.

"The above account was tranſcribed, with the noble Earl's permiſſion, from Lord Spencer's copy.

"This copy contains only 99 plates, which are differently arranged from thoſe in the Cracherode Collection, and many of them alſo are differently named.

"The ſum given for Lord Spencer's copy was 40l.

"I know of no other copies, than the Devonſhire, Lord Spencer's, that in the Cracherode library, with that which is alluded to in the above note.

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* The Cracherode copy has 101 plates.

"The

"The copy which belonged to Mr. Weſt, is now in Dr. Hunter's Muſeum. It conſiſts of only 39 plates, and was purchaſed for three guineas." Vol. I. p. 182.

The ſecond volume opens with an article ſo very well imagined, that it ſeems quite extraordinary to find it, after ſo many collections of our national ſongs, now firſt undertaken. Mr. B. has collected a number of ſongs from the ſcarce old Engliſh plays, moſt of which have eſcaped the reſearches of Ritſon, and all the compilers in this line. Several of theſe are worth preſerving, and it is obvious, that the collection might be conſiderably extended. Songs written by dramatic poets, to ſuit the ſituations and perſonages in their plays, were as likely to contain poetry and character as any that can be imagined; which makes it the more extraordinary that the preſent author ſhould be the firſt collector of them. A ſingular kind of humour, contained in the following Song on Tobacco, will render it an amuſing ſpecimen. We recommend it, with perhaps a few modernizations, to any ſtaunch clubs of ſmokers that may now exiſt.

"TOBACCO.

"TOBACCO's a Muſician,
And in a pipe delighteth;
It deſcends in a cloſe,
Through the organs of the noſe,
With a relliſh that inviteth.
This makes me ſing ſo ho, ſo ho boyes,
Ho boyes ſound I loudly,
Earth neer did breed
Such a jovial weed,
Whereof to boaſt ſo proudly.

"TOBACCO is a Lawyer,
His pipes do love long caſes,
When our braines it enters,
Our feete do make indentures;
While we ſeale with ſtamping paces.
This makes me ſing, &c.

"TOBACCOS a Phyſician,
Good for both ſound and ſickly;
Tis a hot perfume,
That expells cold rheume,
And makes it flow downe quickly.
This makes me ſing, &c.

"TOBACCO

" TOBACCO is a Traveller,
Come from the Indies hether;
It paſſed ſea and land,
Ere it came to my hand,
And ſcaped the wind and weather.
This makes me ſing, &c.

" TOBACCO is a Critticke,
That ſtill old paper turneth,
Whoſe labour and care,
Is as ſmoke in the aire,
That aſcends from a rag when it burneth.
This makes me ſing, &c.

" TOBACCO is an Ignis fatuus,
A fat and fyrie vapour.
That leads men about
Till the fire be out,
Conſuming like a taper.
This makes me ſing, &c.

" TOBACCO is a Whyffler,
And cries huff ſnuff with furie,
His pipes, his club and linke,
Hes the wiſer that does drinke;
Thus armed I fear not a furie.
This makes me ſing ſo ho, ſo ho, boyes,
Ho boyes ſound I loudly!
Earth nere did breed
Such a jovial weed,
Whereof to boaſt ſo proudly.

" From TEXNOΓAMIA, or the Marriage of the Arts, by Barten Holiday. 1618." Vol. II. p. 10.

Some very intereſting articles are drawn up from the Collection of the Rev. H. White, of Lichfield. The miſcellaneous nature of the work prevents us from attempting to be more particular in the account of its contents; ſuffice it to ſay, that to all who may have any taſte for bibliography, and particularly for old Engliſh literature, it muſt prove intereſting and entertaining.

Mr. Beloe announces his intention to purſue this mode of collecting curioſities, if he finds, as doubtleſs he will, the preſent volumes acceptable to the public.

ART.

ART. XI. *The 25th, 26th, 27th, and 28th, being the Vth Volume of the Reports of the Society for Bettering the Condition and Increaſing the Comforts of the Poor.* 270 pages. Hatchard.

FOR a period of ten years this Society has proceeded in collecting and diſſeminating practical information on the ſubject of the poor; information which is the more valuable, becauſe it is founded on fact, and generally applicable to the kingdom, and becauſe it affords details of almoſt every act of beneficence, whereby individuals of the other claſſes can contribute to the improvement and benefit of the poor. The 5th volume * (25th Report) of the Society commences with an introductory letter on the different plans which have been formed for the management of the poor, and on the principles which ſhould govern any meaſures to be adopted on that ſubject. After obſerving on the different claſſes of propoſals for relieving the poor, by encouraging friendly ſocieties,—by ſupplying them with employment—by eſtabliſhment of workhouſes—and by regulating the wages of labour by the price of bread corn, the writer proceeds in the following terms:

"In all the plans that have been produced for the management of the poor, we may diſcover talent and ingenuity; and, in moſt of them, charity and philanthropy. But the defect ſeems to be that they do not propoſe to operate as *on free and rational agents, and on religious and accountable creatures*;—each filling his place beſt when moſt earneſtly ſeeking his own happineſs:—but as upon WORKS OF ART AND MERE MECHANISM—where the greateſt *momentum* is to be acquired when the machinery is moſt complicated, and the principles of action moſt involved,—the virtue and energy of the ſeparate parts of the political body conſtitute the aggregate of the virtue and energy of the whole; and it is vain to expect, that, while individuals are *depraved and ignorant*, the ſtate ſhould be *proſperous and enlightened*. We have made repeated experiments on parochial manufactures, on farming the poor, on increaſing the poor's rate, on the patronage of ſentimental beggars, and the eſtabliſhment of incorporated workhouſes. Let us now try the influence of RELIGIOUS MOTIVE,

* We noticed the concluſion of the fourth volume in our laſt number, p. 205.

the conſequence of MELIORATION OF CHARACTER, and the effects of IMPROVEMENT OF CONDITION. Let us endeavour to operate by individual kindneſs and encouragement, by the proſpect of acquiring property, and by every other incitement to induſtry and prudence:—and we ſhall find that, when the component parts of the body politic become ſound and perfect, the ſtate itſelf will be healthy and thriving."

He then goes on to ſtate the principles, which, in his opinion, ſhould be adhered to in any variation of the poor laws: firſt, that the object ſhould be the melioration of the religious and moral character of the poor;—that we ſhould be careful not to alienate him from his cottage and domeſtic attachments,—nor to remove the motive and neceſſity for exertion;—and fourthly, that in whatever is done, we ſhould avoid not only ſudden and rapid changes, but every unneceſſary variation in *form* and *manner*, leaving (as far as may be) an *option* in the cottager to accept or decline the benefit propoſed for him.

It does not come within our limits to follow the writer through the courſe of his reaſoning on the ſubject, nor to give the detail of thoſe meaſures, the outline of which he has inſerted in the appendix. We ſhall only ſay, that at the preſent time, when the general queſtion is under conſideration, they ſeem to have a particular claim to attention.

On referring to the account of Mr. Whitbread's able and eloquent ſpeech on this ſubject, we are happy to find, that he has adopted ſeveral of the meaſures propoſed by the Society. In his obſervations on the importance of a national and general ſyſtem of education for the poor, and on the tendency of workhouſes, he uſes the ſame topics as are to be found in ſeveral parts of the Reports. He has alſo adopted the ſuggeſtion of a public fund, as a ſecure depoſit for the ſavings of the poor, and the idea of giving parochial rewards for good conduct: while he reprobates as chimerical the idea of fixing wages of labour by the price of bread corn; the inexpediency or rather impracticability of which is demonſtrated in the introductory letter.

The 26th, 27th, and 28th Reports contain four papers on the ſubject of vaccination, three on that of contagious fevers, two on the pariſh ſchools in Scotland, and two on the ſubject of apprenticing the poor. Mr. Eſtcourt's account of what has been done for the benefit of the poor at Long Newnton, Sir William Pulteney's of a cottager's garden huſbandry, Mr. Duncan's of the Bath Society, and Mr. Clarkſon's of the Quakers' ſyſtem of management as to their poor, are very intereſting, particularly at the preſent

ſent time. Miſs Franks's ſchool, at Campſall in Yorkſhire, affords an example of great exertion; not only the expence, but all the labour and attention of inſtructing between 60 and 70 poor children, being ſupplied perſonally by the young ladies themſelves.

We ſhall conclude this article by quoting a paſſage on the effects of workhouſes on the mind of the cottager, and recommending it to the reader's attention.

"The cottager," ſays the author of the introductory letter, "if once ſettled in the workhouſe, feels a privation of all motive to induſtry and activity. Independence, domeſtic habits, the love of home, the power of being uſeful, and the hope of bettering his condition, are to him for ever loſt and relinquiſhed, from the hour that has habituated his mind to continue a reſident among *pariſh paupers*. In PAUPERISM as in SLAVERY, the degradation of character deprives the individual of half his value; and it rarely occurs that the inmate of the workhouſe is ever reſtored to his native energy and power of exertion. The evil, however, does not ſtop with him and his family. Pauperiſm and mendicity are of the *moſt infectious nature*. The example of thoſe, who have gradually reconciled themſelves to the workhouſe too frequently affects the induſtrious poor. They liſten to the detail of the waſte, the licence, and the idleneſs of the public eſtabliſhment. They are led to compare it with their own hard fare and hard labour; and the value of domeſtic comfort, and of perſonal independence, inſenſibly diminiſhes in their eſtimation. Labour is no longer ſweetened by the ſociety of a wife and children,—now become a burthen; and, when the mind is thus prepared *to deſire admiſſion* among the parochial poor, the uſeful and induſtrious cottager becomes a dead weight, and a noxious burthen to the community."

BRITISH CATALOGUE.

POETRY.

ART. 12. *Dedicated, by Permiſſion, to the Princeſs Elizabeth. Poems. By I. B. Orme, Gent.* 12mo. 160 pp. 7s. Robinſon, &c. 1805.

There is a ſpell in the name prefixed to theſe poems, and ſaid to be ſo placed, by *permiſſion*, otherwiſe we ſhould ſay, perhaps, that this *Gent.* has had no proper introduction to the court of

the Muſes. As it is, we will ſay nothing, but leave unprofeſſional critics to form their own judgment from the following ſpecimen.

" POOR AMELIA.

" Is that poor Amelia in tatters we ſee,
Now begging for Alms at our door?
She who once ſo witty, and pleaſant could be,
Whoſe preſence delighted *the firſt company*;
Forlorn, and dejectedly poor.

" The time is not long ſince ſhe daſh'd it away,
Her equipage dazzled all round;
In the Park, at the Opera, Ball, or the Play,
No fair one ſo daſhing, no frail one ſo gay,
As Amelia was there to be found.

" In Health, Youth, and Beauty, ſhe luxury knew,
But charms without Prudence will fail;
They who once forſake it will certainly rue,
And find like Amelia this principle true,
That Virtue o'er Vice will prevail."—P. 45.

As Deſdemona ſaid of Iago's verſes,——but we will not quote; we recollect our firſt declaration, and are ſilent.

ART. 13. *The Writings of a Perſon in Obſcurity, and Native of the Iſle of Wight; collected from* 1796, *to the preſent Year. By the Author, T. Nutt. Dedicated, by Permiſſion, to the Biſhop of Wincheſter.* 12mo. 186 pp. 5s. Newport, Iſle of Wight. Albin. 1806.

From the patronage which Mr. Nutt has obtained, we doubt not that he is known, in his own neighbourhood, to be a worthy and well meaning man: and, ſuch a man we would not willingly diſcourage. His Engliſh compoſitions might perhaps paſs muſter, but his Latin and Greek, alas, alas, they have little of either language, but the form and the name; of the idiom nothing. We would fain cite one of the beſt parts we could find, which, perhaps, is this.

" A BLESSING ON MY NATIVE COUNTRY.

" Bleſt be that land, where life unclos'd mine eyes!
Bleſt be that land, whence all my Joys ariſe!
Bleſt be that land, with Joy for ever bright!—
O God, my God, O cheer it with thy ſight,
And clothe it with the beams of thine all-pleaſing light.

Let

Let Life brood o'er it with her genial wings,
Long years, peace, plenty, crown her high-born Kings!
Let heav'ns blue curtain all the land enfold,
In clouds of glory let the ſky be roll'd."

Mr. N. hints that he keeps a ſchool; let us adviſe him to warn all his ſcholars againſt the dangers of writing verſe; and, if he would preſerve their veneration, to conceal his own compoſitions from them.

ART. 14. *Repertorio Muſicale, oſſia, Raccolta di varia Poeſia compoſta ad uſo de' Profeſſori di Muſica, et Dilettanti; da G. B. Boſchini, Romano, Paſtore Arcade, e Antico Membro delle Accademie de' Fertì, e dè Quiritì.* 12mo. 168 pp. Dulau, &c. 1806.

If Engliſh profeſſors, or Italians reſiding in England, wiſh for new words to ſet to muſic, here they will find a copious ſupply. The extreme ſimplicity, amounting even to triflingneſs, which that elegant and harmonious language admits, is exemplified by many words in this collection. By *few*, perhaps, more than by this little *Aria* on the ſubject. "Omne capax movet urna nomen."

ARIA.

'L' urna fatalo
D' ogni mortale
Il nome vario
Volgendo va.

Sublimi,
ed imi,
N' eſtrae da quella
L' irreparabile
Neceſſità.'

A dedicatory ſonnet, addreſſed to Mr. Dutens, alludes in a complimentary manner to his "Memoirs;" and, in its ſuperſcription, entitles him, "Fautore e Patrocinatore delle Italiche Lettere." The appellation may be deſerved, but it ſeems to us to apply more ſtrongly to Mr. Mathias.

ART. 15. *An Evening Walk in the Foreſt. A Poem, deſcriptive of Foreſt Trees. By a Lady.* 8vo. Price 1s. 6d. Jordan. 1807.

This Evening Walk, which is well imagined, and often very poetically expreſſed, is publiſhed with the amiable intention of

rendering ſervice to the poor children educated at the Charity School of Chriſt Church, Spitalfields.

It opens with much ſpirit—

> "Hail, peaceful ſhades, beſt ſolace of the mind,
> For through thy ſolemn gloom, the ſummer's wind
> Gives plaintive muſic in each paſſing breeze,
> Which ſweetly with the ſoften'd ſoul agrees.
> Loſt 'mid th' deep'ning covert of the ſhades,
> The dazzling din of courtly grandeur fades."

The different trees of the foreſt are then deſcribed, in verſe which proves an elegant and well improved mind. The deſcription of the Oak is of this kind.

> "See firſt the Monarch OAK majeſtic ſtands
> The pride and ornament of Britiſh lands;
> Its rugged bark and jaggy leaves deep green,
> Give the firſt feature to the rural ſcene.
> Delighting in a ſoil both rich and ſtrong,
> Its vigorous roots diſdain to creep along,
> But ſtriking downwards, takes ſo deep a hold,
> The foreſt deadens ere the oak grows old;
> And when apart in ancient growth 'tis ſeen
> With ſpreading branches and gigantic mien;
> Its ſhadowy grandeur marks the Druid's cell,
> The ſhepherd's ſhelter, and, as ſtories tell,
> The nightly canopy for faries' ſpell."

The whole is in the ſame pleaſing ſtyle, and may be read with much ſatisfaction by all lovers of nature and retirement.

ART. 16. *Sir Chriſtopher Hatton's Ghoſt; or a Whiſper to the Fair. By Simon Suſurr, Eſq. of the Middle Temple.* 4to. 24 pp. 2s. 6d. Murray. 1806.

The fault of this lively trifle is, that in cenſuring the *imprudencies* of modern faſhion, the author is himſelf *imprudent*, or perhaps in both caſes we might fairly take the *r* out of the word. Beſides attacking the dreſſes of the ladies, Mr. Suſurr, alias Whiſper, is ſarcaſtic on the ſubject of their philoſophical ſtudies, and attacks, with profane gibes, even the lectures which they attend. He is particularly alarmed at their botanical ſtudies, in which however there can be no danger, except from a feveriſhneſs of imagination, which belongs not, certainly, to thoſe who are not already corrupted.

For the reaſons already aſſigned, it is not eaſy for us to quote from this author; but the epigrammatic hint, with which he concludes, is perhaps the beſt, as well as the moſt decent witticiſm in the poem. He tells the ladies—

"You

"You ſhould appear within the liſts,
Arm'd cap-a-pee, like quondam knight—
The war is not a war of fiſts,
Yet ye, like bruiſers, ſtrip to fight.

"The bruiſer, ſtunn'd by many a blow,
Falls proſtrate, but is ſeldom ſlain;
With mortal weapons man, your foe
Strikes, and you never riſe again!

"Then quick! each outwork quick replace,
In maiden armour take the field;
Nought naked ſafe your conqu'ring face;
Who can reſiſt it?—all muſt yield.

"But if you raſe inſtead of rear
Your bulwarks, I muſt, ſhould you frown,
Juſt *whiſper* in each female ear,
You mean not to defend the town."

A very neat and well-drawn etching of Sir Chriſtopher's Ghoſt, appearing to the author in bed, adorns the frontiſpiece of this whimſical performance.

ART. 17. *Canzoni Toſcane da T. J. Mathias.* 4to. 7. pp. Becket. 1805.

We are not ſure that theſe Odes are yet *publiſhed* in this form, but we are certain that they ought to be made known, from their intrinſic merit. Italian verſes written by Engliſh authors are not ſo common as to be paſſed in ſullen ſilence. We do not recollect any that have been famous ſince thoſe of Milton. The poems here collected are only two, the one addreſſed to Dr. Manſel, Maſter of Trinity College, Cambridge, the other to Mr. Roſcoe. Both have been printed before; the former in the "Componimenti Lirici." publiſhed by Mr. Mathias, in 1802*; the latter, in his "Hiſtory of Italian Poetry, extracted from Tiraboſchi†." A third ought now, by all means, to be ſubjoined to theſe, which is the Ode to Mrs. Wilmot, prefixed to the edition of Gravina's "Ragion Poetica," which we ſhall notice in the preſent number. Nor do we ſee why the elegant ſonnet addreſſed to Cornelia Knight, as the dedication to the edition of Creſcimbeni, ſhould not be admitted into the ſame company. Of theſe compoſitions we gave ſpecimens at the time of their original publication; we ſhall therefore only add here part of the Ode to Mrs. Wilmot, where the poet addreſſes that Lady with well-merited praiſe.

* See Brit. Crit. Vol. xxi. p. 32.
† Brit. Crit. Vol. xxii. p. 413.

" Oh tu, frá colti ingegni eletta ſola
Da Febo, per le piagge *noſtre*, altera
Di Petrarca * miniſtra e luſinghiera,
U' per le vie d'amor contando vola;
Oh di pennel maeſtra, e d'alto ſtile,
Or ſoave, or ſottile,
M'inchino a te: la Muſa tua s'avanza
Con ſignoril baldanza,
Or che poſſente per l'eterea ſtrada
Ogni nebbia dirada,
E fra lauri più verdi ed immortali
Spiega purpurea, in riva all 'Arno, l'ali."

What we have more to ſay, reſpecting the edition of Gravina, will be found under the article *Miſcellanies*; but theſe verſes we thought more proper to accompany the other Odes of the ſame elegant poets.

POLITICS.

ART. 18. *A Letter to the Right Honourable Lord Viſcount Howick, on the Subject of the Catholic Bill. By the Author of "Unity the Bond of Peace," "The Influence of Chriſtianity on the Military and Moral Character of a Soldier," &c.* 8vo. 41 pp. 1s. Rivingtons, Hatchard, &c. 1807.

As the queſtion here diſcuſſed is extremely important, and is treated by this author, to our apprehenſion, with ſingular clearneſs and ability, we ſhall, without further heſitation, ſtate the contents and merits of it to our readers.

The author begins, (after citing an admirable ſentence from Lord Clarendon) by combating an opinion, ſaid to have been delivered by the noble Lord, whom he very reſpectfully addreſſes; "that the notion of an alliance between church and ſtate, by which our anceſtors and ourſelves have been governed to the preſent day, is narrow-minded and erroneous." He ſtrongly ſhows what has been the fate of the pretended new lights on the ſubject of civil liberty; and conceals not his opinion that the ſuppoſed new light, on the queſtion of alliance, is exactly of the ſame kind. After this previous diſcuſſion, he undertakes to conſider the alteration in our laws lately ſuggeſted: 1ſt, "on the ground of its neceſſity;" 2dly, on "that of policy;" and he gives very cogent reaſons, why it is neither neceſſary nor po-

* This alludes to ſome tranſlations from the Canzoni of Petrarch, by Mrs. Wilmot, privately printed; which are written, ſays Mr. Mathias, in Engliſh lyrics, correſponding with the original, and with inimitable grace, ſweetneſs, and ſublimity.

litic.

litic. After this, he undertakes to conſider the dangers to be apprehended from the propoſed meaſure;—1ſt, "to the morals of the Army and Navy;" 2dly, "to the ends of harmony, order, and national ſtrength." If our minds are not much clouded by a bias, not unlikely to affect them, our attachment to the preſent conſtitution in church and ſtate, this author has moſt clearly pointed out ſome very important dangers to be apprehended in both theſe reſpects, from the meaſure againſt which he argues; and he concludes by general reflections, naturally ariſing from his poſitions, and urged with great ability.

It is not our practice to bring forward the names of authors, though accidentally known to us, who do not themſelves avow them to the public; but as one of the tracts avowed at the end of this, as by the ſame author, bears his name and deſcription, it can be no improper diſcloſure to ſay, that it is written by the Rev. J. Symons, B. D. Rector of Whitburn, Durham. Were there any thing reprehenſible in the tract, any thing diſreſpectful to authority, any thing turbulent, we ſtill would not have told this; but as the publication contains only clear reaſoning, and admirable writing, we cannot think that we do amiſs in thus declaring the fact. So far from containing any accuſations, Mr. S. thus addreſſes Lord H. towards the cloſe of his pamphlet.

"I will not accuſe your Lordſhip of a diſpoſition to yield up thoſe important outworks, which have been ſo well defended by your predeceſſors." P. 42.

He then proceeds to account for the meaſure he oppoſes.

"The enemies of the church, my Lord, (ſo far they are the enemies of the ſtate) are deep and artful, they are penetrating and perſevering. It is a trifle which they ſeemed to aſk at the preſent time. It is a boon which thoſe in power might grant without ſuſpicion. It was not a thing in which the public would feel much intereſt." Ibid.

Such is the temper and ſtyle of a pamphlet, which is in all reſpects worthy of conſideration, even to thoſe who hold the moſt oppoſite opinions.

ART. 19. *The Mirror of Iniquity, contained in a Letter to the Magiſtrates of England.* 8vo. 72 pp. 2s. Holloway.

The deſign of this Letter is to expoſe the practices of certain perſons, whom the author names, and whom he ſtigmatizes as common informers. One of theſe is accuſed of having procured a Magiſtrate's warrant upon his own affidavit, ſtating his *information* and *belief*, that looſe and diſorderly perſons were aſſembled at a certain houſe, and of having acted in an arbitrary and oppreſſive manner in the execution of that warrant. Various other outrages of this perſon, and others, (ſuppoſed to be his confederates) are detailed at length, and they are charged not only with extorting money and compounding offences, but even with procuring illegal acts to be done in order to proſecute and plunder the

parties afterwards. We cannot help thinking that theſe charges, if true in any degree, muſt be greatly exaggerated: for it is inconceivable, that ſuch offences as are here deſcribed, if really committed, ſhould not have been ſeverely puniſhed. The acrimonious invectives, with which this pamplet abounds, tend alſo, in our opinion, to weaken the credit of its accuracy: nor can we paſs without cenſure a very prophane parody on a ſentence of the Athanaſian Creed. Such wretched and impudent attempts at wit diſgrace the author of them. As, however, the writer's name (R. Holloway) is ſubjoined to the Letter, it becomes the parties accuſed, (who are alſo named) if innocent, to vindicate their characters by a public proſecution.

ART. 20. *Three Letters to that greateſt of Political Apoſtates, the Right Honourable George Tierney, one of the Repreſentatives for the Borough of Southwark; along with a correct State of the Repreſentation of the Commons of the United Kingdom.* 8vo. 88 pp. 1s. 6d. Croſby and Co. 1806.

The general character of theſe Letters is "*Jacobiniſm run mad.*" For a more confuſed heap of miſchievous, though now exploded, theories, expreſſed in more vulgar and incoherent language, we have not for ſome years witneſſed. The firſt of the Letters charges the Right Hon. Gentleman, to whom it is addreſſed, with apoſtacy from his once favoured Parliamentary Reform. We know not upon what grounds this accuſation is founded; nor do we conceive it to be our province to decide upon the political motives or conduct of individuals, eſpecially when they, like the gentleman here attacked, are well able to defend themſelves. In the outſet this author invokes "the genius and ſpirit of the incomparable Junius;" whom, amongſt other great qualities, he deſcribes, as "eclipſing all others in *elegant ſcurrility.*" To ſhow how much this admirer of Junius has ſurpaſſed him, in *elegance* at leaſt, if not in ſcurrility, we will cite the very next paragraph in his work.

"To thy ardent ſpirit, then," ſays the author, "and to thy ſublime genius, may my pen be directed (no recording angel to commiſerate a political apoſtate!) whilſt I reluctantly and with heavy heart, preſent to public ſcrutiny and to juſt animadverſion —not a Bute, a Grafton, or a Mansfield, profeſſors, though *honourably ſyſtematical*, of arbitrary doctrine—not a Wilkes, *diſhonourably ſyſtematical*, both in ſuch doctrine, and in ſuch as gives liberty to the million—not a parſon Horne, debaſed, and in fame's fair page—Alas, what talents; for ever loſt in his Machiavalean maze of *profeſſed* patriotiſm, but of *concealed* attachment to a ſtrong regal government *—but, until I ranſack and probe the very

* Remark the correſpondence of Junius. This is an original obſervation; but I am well founded. Mr. Horne Tooke's political

very profundity of human hypocriſy, and expoſe for public opprobrium, *he* (Anglicè, *him*) who firſt exceeded a Tooke in popular pretenſions, next perfected the art of apoſtate Wilkes—and, as a grand political climax, ſo ingeniouſly has acted the diſcarded courtier and placeman, as to ſtand eligible, and is now anxiouſly gaping, like ſome oyſter on an ebb tide! for a further portion of that power uncontrolled and without reform, and of thoſe waſteful millions, which conſtituted his virgin theme, and formed his firſt ſtage on the political ladder. I mean you, citizen, now the Right Honourable George Tierney, late Treaſurer of the Navy; late Lieutenant Colonel of a Regiment of Southwark Volunteers; and yet, one of the repreſentatives for that Borough." P. 2.

Who can be ſurprized at *ſuch* an author's denominating the Speeches of a Pitt and a Fox "florid and tedious?" To him they muſt have appeared ſo; though we know ſome ſtrange perſons, who wiſh a little of their *tediouſneſs* were infuſed into the debates even of the preſent Parliament.

The opening of the ſecond Letter contains a complaint, upon which we cannot decide, it being above our limited comprehenſion. We are told, "that the whole code of principles, which actuate the Britiſh people of our day, are a *poſteriori*, rather than a *priori*. We have heard of arguments *a priori*, and of arguments A POSTERIORI; but always ſuppoſed the former were deemed fallacious, and often dangerous, and that the latter alone could be relied on with any degree of ſecurity. We will not, however, diſpute the accuracy of ſo profound a logician. This letter embraces a variety of ſubjects, namely, the management of the Southwark Volunteers, the grievances of the leſſees of docks on the River Thames, the taxes lately impoſed, and laſt, not leaſt, the proſecution (or "perſecution," as he terms it) of the author, Mr. Waddington, for what he calls "buying and ſelling," but what the law (which, as Mr. Burke has obſerved, "neither inſults nor flatters") denominates *foreſtalling*, *engroſſing*, or by ſome *uncivil* name. On Mr. W.'s merits, as "a buyer and ſeller," the Court of King's Bench is the beſt critic. His talents, as a poet, (for, gentle reader, he is alſo a *dealer* in poetry!!!) who can doubt, who attends to his effuſions in page 7, of Letter the ſecond, when he entertains us—

"With many a ſtrain from "Captain Noodle,"
"Moll Andrews," "War's alarms," "Yankee Doodle."

Or the dialogue between two perſonages of ſomewhat different characters, (Judas and Falſtaff) in p. 9, of Letter the third, which

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tical violence, and conſequent proſecutions, aroſe from the natural jealouſy which birth and peculiar talents gave to Mr. Fox, Mr. Tooke's competitor for power and for fame. The Duke of Richmond, *now the only living authority of Junius*, can amply illuſtrate this melancholy expoſition of man.

ends

ends with a *peculiarly* juſt and applicable remark, that "the vain and the fooliſh are always the ſame."

The third Letter is no way inferior to the firſt or ſecond, in the author's favourite qualities, "*elegance* and *ſcurrility*." But what is the charge in ſubſtance? It is, that the late Member for Southwark is a leſs vehement patriot and reformer now he is in than he was when out of office. Surely ſo *claſſical* a writer as this author need not be reminded of the trite but peculiarly juſt apology, which this gentleman may offer: for here eſpecially—"Defendit numerus, *junctaque* umbone phalanges." We have ſaid, perhaps, more than enough of this "buying and ſelling" gentleman's literary performance. His opinions are bolſtered up by the republication of a Report by ſome Committee of a Society, long ſince forgotten, on the State of Parliamentary Repreſentation. Our limits will not permit us now to diſcuſs the object and tendency, or examine the accuracy of that report. We remember having read it with ſome attention on its firſt appearance, and having diſcovered, within our own knowledge, ſeveral miſtakes of conſiderable importance; but as theſe miſchievous diſcuſſions have long been exploded, we will not revive them.

ART. 21. *Short Remarks upon recent political Occurrences, and particularly on the new Plan of Finance.* 8vo. 50 pp. Hatchard. 1807.

Though the pamphlet before us is anonymous, it appears not to be the work of an ordinary writer, but of one who has obſerved with penetration, and conſidered with judgment, the political events of the preſent time. The author begins by remarking on the ſituation of the country when the preſent adminiſtration ſucceeded to office; the advantages and diſadvantages of which ſituation he juſtly (in our opinion) appreciates. He then, very perſpicuouſly ſtates the new plan of finance, ſo ably opened to the Houſe of Commons by the Chancellor of the Exchequer on the 29th of January laſt. His remarks upon that plan appear to us very candid in a writer, who, if he does not belong to the party in oppoſition, manifeſtly inclines to them. Of two inconveniences (viz. that of impoſing new and burthenſome taxes, or that of departing, in ſome degree, from the ſyſtem upon which we have reſted ſo long and advantageouſly,) the adminiſtration appears to him to have adopted, in one reſpect, that which was the leaſt, by having recourſe to the war taxes; and he particularly approves of that part of the new ſyſtem, which relieves us from taxes for the next three years. It is, however, evident to him, that ſome of the war taxes (the fund upon which it is propoſed to borrow in future) cannot be productive in peace; and therefore "though they afford the beſt available reſource, *to a certain degree*, yet to carry it to the extent intended, is to puſh it to a point

point which it will not bear." He inſtances the duties on tea and ſpirits as intended to be lowered in the event of a peace (being liable to be ſmuggled to ſo great a degree) and the tonnage duty, as one of which obvious policy, as well as an expreſs promiſe, requires the repeal. Doubts are alſo expreſſed upon the future expenditure as calculated in the plan propoſed.

Upon the whole, this author is of opinion, that a plainer and leſs complicated view of our financial ſituation ſhould have been taken, and that it would have been more adviſable to provide the means for carrying on the war for the next five years only; ſince, at the end of that period, we ſhould ſtill be at liberty to employ the ſame funds to the ſame purpoſes to which the preſent plan calls upon us to apply them. He therefore propoſes to render *ſome* of the war taxes permanent, and by this expedient to continue the war for five years without impoſing any new taxes for the next three years. This ſcheme he illuſtrates by a table, ſhowing "the effect of borrowing eleven millions annually (the amount of the loan ſuppoſed to be neceſſary by Lord H. Petty) on the war taxes for five years, *with the uſual ſinking fund of one per cent.*" Much ingenious financial reaſoning is added in ſupport of this plan, in preference to that of the Chancellor of the Exchequer.

From the conſideration of theſe meaſures the author takes occaſion to delineate the character of that Miniſter to whom we owe our preſent financial proſperity. He very juſtly differs from thoſe who confine the merit of Mr. Pitt to his financial meaſures, and obſerves, that in his adminiſtration our naval glory "was carried to its proudeſt height;" and that "the firm reſiſtance which both he and Lord Grenville oppoſed to the miſchiefs with which we were menaced by the French revolution will not ſoon be forgotten by a juſt and grateful country." On the perſonal character of that miniſter this author expreſſes himſelf with ſo much good ſenſe and feeling, that we think moſt of our readers will be gratified by ſeeing the paſſage at length, and deem the work at large deſerving of attention.

"It has been unjuſtly imputed to him that, in his general intercourſe with men, his demeanour was haughty and unbending, and that he did not condeſcend to thoſe civilities to individuals, which are ſo engaging in all, and particularly in eminent men. I would appeal particularly to thoſe who have, at any time, tranſacted buſineſs with him, whether they were not received with the moſt marked attention; whether he did not enter into the moſt candid diſcuſſion of their concerns; whether he was not ready to receive every information offered, and to give the cleareſt and the fulleſt explanations;—but, as a miniſter, it is true, he truſted to his public ſervices for public favour, and he ſought ſupport for his meaſures in their intrinſic merits; he was too ſincere to employ affability for intereſted purpoſes; and the little arts of ſolicitation and canvaſs, to which men in high ſta-

tions

tions have ſometimes reſorted, and that courteous condeſcenſion which ſeems to beg a vote for meaſures of government, on perſonal, rather than on public grounds, he held in the higheſt contempt.

"Others knew what he was as a miniſter; few knew ſo well as myſelf, what he was as a man;—others knew well his inflexible integrity, his pure diſintereſtedneſs, and his devotion to his country; but perhaps none had more frequent opportunities, in the few moments of relaxation which he permitted himſelf to take from public duties, of obſerving upon the moſt intereſting ſubjects, the views of his elevated and enlightened mind:—thoſe who had the ſame opportunities, will remember with ſatisfaction the liberality with which he appreciated the talents of others, the candour with which he always treated the conduct of his political opponents, the readineſs with which he forgave every perſonal injury, and the general kindneſs of his diſpoſition; and they will have remarked, that a long lingering illneſs had as little affected the amiable complacency of that diſpoſition, as it had weakened his exertions in the ſervice of his country. I cannot help calling to the memory of his friends ſome of thoſe rare qualities of his character which ſo deſervedly rendered him the object of private affection; his public merits I leave without fear to the impartial hiſtorian:—no perſon perhaps is leſs capable of tracing them, than one who cannot avoid mixing his own ſorrows, in every ſuch conſideration, and whoſe mind, in endeavouring to recollect what he was as a public man, dwells ſtill more, with painful grief, on the affectionate friend whom he has loſt."

ART. 22. *A Letter to Mr. Whitbread, on the Duty of Reſcinding the Reſolutions which preceded the Impeachment of Lord Viſcount Melville.* 8vo. 38 pp. Hatchard. 1806.

In this Letter, which is written in energetic yet temperate language, the author endeavours to prove, that, as Mr. Whitbread took the lead in the impeachment of Lord Viſcount Melville, and the noble Lord has been acquitted on the trial of that impeachment, it becomes that gentleman now to come forward and move, that the reſolutions of the Houſe of Commons, on which the impeachment was grounded, be reſcinded. He argues this on the ground, that thoſe reſolutions are not only injurious to the noble Lord's character, but were the means of depriving him of great and honourable ſituations in the government, and eſpecially of driving him from the councils of his ſovereign; and that, now his innocence has been declared by the high judicature, which alone was competent to deciſion, every ill conſequence of the accuſation ſhould be done away.

There is apparently much weight in this reaſoning; but whether it applies deciſively or not to the caſe in queſtion we will not take upon ourſelves to pronounce. As yet (March 26) it does not

not appear to have induced either the gentleman to whom it is addreſſed, or even any friend of the noble Lord, to adopt the propoſed meaſure.

NAVIGATION.

ART. 23. *A Complete Collection of Tables for Navigation and Nautical Aſtronomy. With ſimple, conciſe, and accurate Methods for all the Calculations uſeful at Sea; particularly for deducing the Longitude from lunar Diſtances, and Latitude from two Altitudes of the Sun, and the Interval of Time between the Obſervations. By Joſeph de Mendoza Rios, Eſq. F. R. S.* 4to. 717 pp. 1l. 1s. Faulder, Longman, &c. 1805.

This moſt manifeſtly uſeful work cannot be too ſtrongly recommended. It is dedicated to Sir Joſeph Banks, and the author ſays in it, that the warm intereſt in his undertaking manifeſted by Sir J. ſtimulated his diligence and ſupported his induſtry in the compoſition of it. A more laborious work cannot eaſily be imagined. Six hundred and ſeventy pages are occupied by tables of logarithms and other numbers, the very ſuperintending of which through the preſs muſt have been a Herculean labour. Forty-ſeven pages are added, containing the explanation and uſe of the tables, with problems and examples. When we looked into this work with attention, we could not but feel aſtoniſhed, that it could poſſibly be afforded at the price of a guinea; but this difficulty is removed by the following acknowledgments in the author's advertiſement.

"The expences attending this work are ſuch, that, had it been publiſhed in the uſual manner, the price of the book muſt have been ſo high as to confine its utility ſolely to that claſs of navigators who are in eaſy circumſtances, and which, unfortunately, is not the moſt numerous. But the COMMISSIONERS OF LONGITUDE have remedied this diſadvantage, by granting a ſum of money to reduce the price to the public; and I here preſent my moſt reſpectful thanks to them, for this honourable teſtimony of their approbation of my labours.

"THE COURT OF DIRECTORS of the Eaſt India Company, whoſe liberality with regard to ſcience in general, and particularly to that of navigation, is well known, have alſo voted a ſum of money, to effect a further reduction in the price of this work; for which I likewiſe preſent to them my beſt acknowledgments."

With ſuch teſtimonies in its favour, the work cannot ſtand in need of our ſuffrage; at the ſame time we ſincerely regret, that this ſtatement of facts has been by accident ſo long delayed. A book of mere calculations and tables ſeemed to afford little ſubject for criticiſm; and therefore it lay too long upon our ſhelf unexamined. But it is one duty of a literary journal to announce the

the exiſtence of ſuch books as are likely to be eminently uſeful to the public, to which deſcription of publications the preſent work moſt clearly belongs. At the very moderate price to which they are reduced by the liberality above ſtated, there ought not ſurely to be a navigator unprovided with theſe tables.

DIVINITY.

ART. 24. *A Catechiſm for the Uſe of the Churches of all the French Empire, to which are prefixed the Pope's Bull, and the Archbiſhop's Mandamus. Tranſlated from the Original, with an Introduction and Notes. By David Bogue, Author of an Eſſay on the New Teſtament, &c.* 12mo. 187 pp. 3s. 6d. Williams and Smith. 1807.

"Cum faber incertus ſcamnum, faceretne Priapum."——

We felt a natural doubt, as to the placing of this book, whether it ſhould ſtand under *Divinity* or *Politics*; if we have placed it under the former, it is becauſe it profeſſes to be a Catechiſm of Chriſtian Faith, not becauſe we think it deſerves any ſuch name. It certainly is a great ſtroke of politics in Napoleon thus to incorporate himſelf into the national religion of France, and to be declared the father of his people, by authority of the Pope's Legate. For under the Fourth Commandment we have theſe Queſtions and Anſwers.

"Q. Does the Fourth Commandment relate only to the duties of children towards their father and mother?

"A. It relates alſo to the duties of inferiors to ſuperiors.

"Q. What do you mean by ſuperiors?

"A. All whom God has eſtabliſhed over us, as in the church, the pope, the biſhops, and all paſtors; in the ſtate, the king, the princes, and all magiſtrates." P. 78.

Theſe general points being ſettled, we come, ſoon after, to particulars.

"Q. What are the duties of Chriſtians, in regard to the princes who govern them; and in particular, what are our duties towards Napoleon the Firſt, our Emperor?

"A. Chriſtians owe to the princes who govern them, and we owe in particular to Napoleon the Firſt, our Emperor, love, reſpect, obedience, fidelity, *military ſervice*, and the tributes ordained for the preſervation and the defence of the empire, and of his throne; beſides, we owe him fervent prayers for his ſafety, and for the temporal and ſpiritual proſperity of the ſtate.

Q. Why are we bound to all theſe duties towards our Emperor?

"A. Becauſe God, who creates empires, and who diſtributes them according to his will, in loading our Emperor with favours, whether in peace or war, has eſtabliſhed him our Sovereign, has made him the miniſter of his power, *and his image on earth.*

To

To honour and ſerve our Emperor is therefore to honour and ſerve God himſelf." P. 79.

A pretty ſtrong doſe this! But more follows.

"Q. Are there not particular motives which ought to attach us more ſtrongly to Napoleon the Firſt, our Emperor?

"A. Yes: for he it is whom God has raiſed up in difficult circumſtances to re-eſtabliſh the public worſhip of our fathers' holy religion, and to be the protector of it; he has reſtored and preſerved public order by his profound and active wiſdom; he defends the ſtate by his powerful arm, and is become the anointed of the Lord, by the conſecration which he has received from the Chief Pontiff, Head of the Univerſal Church." P. 80.

Mr. Bogue's introduction, which is very appoſite and proper, is chiefly employed in pointing out how cloſely the Romiſh Church, in this new Catechiſm, adheres to all her ancient errors and abominations. Among other things we may obſerve, as we have touched the matter before, that all traces of the Second Commandment have vaniſhed. It is, on the whole, a moſt curious publication.

ART. 25. *Strictures on a Viſitation Sermon, preached at Danbury in Eſſex, July* 8, 1806. 8vo. 110 pp. 2s. Rivingtons. 1807.

After the opinion which we gave laſt month (p. 212.) on the *value* of the Sermon here examined, it cannot appear extraordinary that we ſhould conſider it as honoured with by far to much attention in theſe Strictures. Yet the declared deſign of the writer was to reply in "the brieſeſt method," had he not, as we may naturally ſuppoſe, been led on by the intereſt of the ſubject.

This anonymous but ſenſible writer begins with a remark, which ought certainly to have occurred to Mr. Stone himſelf, that if he wiſhed to blazon his apoſtacy, the low affront of declaring it in the preſence of the Clergy (we will not call them *his* brethren) was perfectly unneceſſary, ſince the ſame preſs to which he has ſince reſorted, for the publication of his diſguſting ſentiments, was always equally open for the ſame vile purpoſe. This, at leaſt, is the meaning of the Stricture-writer, though we have choſen to expreſs it in ſtronger terms. We cannot allow ourſelves to follow this author ſtep by ſtep in theſe Strictures on his unworthy antagoniſt. He attacks him, in fact, upon all his pretended arguments, and ſhows, that his texts are not applicable to the purpoſes for which they are alledged, or, in ſome inſtances, bear againſt the quoter. What want of abſurdity can there be, indeed, in a writer, who makes it his fundamental poſition, that "Jewiſh prophecy is the *ſole* criterion of genuine Chriſtian Scripture;" which poſition would at once cut off all poſſibility of any new revelation under the new covenant. Jewiſh prophecy

could not poſſibly foretel any thing beyond itſelf, that is, beyond what was revealed to thoſe prophets, and conſequently no prophecy of our Saviour, or any inſpired apoſtle, which went beyond the views allowed to the former prophets; could poſſibly have ſufficient teſtimony. Yet our Saviour himſelf declared, that he who was leaſt under the Goſpel was greater than the greateſt prophet under the law. A principle ſo completely abſurd in itſelf therefore abſolutely deſtroys the neceſſity of ſerious notice from any learned writer; though, at the ſame time, we ſincerely commend thoſe who are anxious that in this, as in every other caſe, no anti-chriſtian ſophiſtry ſhall be left unanſwered and unrefuted. On this principle we ſtrongly recommend this tract and that which we are next to notice.

ART. 26. *A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Eſſex. In Reply to his Sermon preached at the Viſitation at Danbury, on the 8th of July, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden, Kent.* 8vo. 70 pp. 1s. 6d. Rivingtons, &c. 1807.

Seventy pages only are here allotted to Mr. Cold Norton, even theſe more than he deſerves; but it is more ſatisfactory that this Letter addreſſes the offender by name, and gives him the pledge of a name in ſupport of the remarks.

Mr. E. Nares attacks two perſons at once, Mr. Stone himſelf, and a certain Mr. Jones, whom Mr. S. has cried up as a valuable writer, and who is, Heaven knows, nothing like it; as the preſent letter-writer has formerly proved, more completely under the conveyance of our Journal *. There is a ſpirit and a clearneſs in the remarks of Mr. E. N. in this Letter, which appear to us peculiarly well calculated to ſilence the objector. As it is confeſſed that Mr. N. has been occaſionally a writer for us, we may perhaps be ſuppoſed partial. We confeſs, that we are apt to be partial to truth and reaſon, in preference to falſehood, ſophiſtry, and impudence; and of this *failing* we ſhall not eaſily be cured: but, further than that, we truſt that we have no unwarrantable prejudice, either againſt Mr. S. or in favour of his opponents. Mr. E. N. whoſe Bampton Lectures † we very lately noticed, is peculiarly well qualified to anſwer Socinians of all deſcriptions; and, unworthy as the preſent object is, he will be found to have thrown into his Letter many uſeful and very important truths.

We take this opportunity of mentioning, that ſome time ago, when a Dr. Williams, who had, like Mr. Stone, denied the application of Iſaiah's prophecy of the birth of the Meſſiah, was urged by the confutation of that able defender of Goſpel Truth, Mr.

* Brit. Crit. Vol. xviii. p. 618. † See Brit. Crit. Vol. xxix. pp. 389. 548.

Granville

Granville Sharpe, he had no means of eluding the argument, but by denying (like Mr. Stone) the authenticity of the two firſt chapters of St. Matthew. On this occaſion, Dr. Fleming (though himſelf a Socinian, and unacquainted with the origin of controverſy) drew up ſuch an unanſwerable confutation of all the objections of Dr. Williams to thoſe two chapters, as removed all difficulties; eſpecially thoſe which aroſe from the compariſon of St. Matthew and St. Luke in that part of the hiſtory. We regret that this tract of Dr. Fleming's is but little known, and that we are at this moment unable to procure a copy of it.

So much for Mr. Stone and his nonſenſe, which, like other fooliſh objections to religion, has ſerved to bring out ſound and reaſonable anſwers, and to increaſe or concentrate the light upon ſome important parts of the ſubject.

ART. 27. *A Catechiſm compiled from the Book of Common Prayer, in which the Queſtions are formed from the Articles of the Church of England; and the Anſwers are given in the very Words of ſome one or other of her venerable Services. By William Buckle, A. M. Vicar of Pyrton, and late Student of Chriſt Church, Oxford.* 12mo. 89 pp. 2s. 6d. Cadell and Co. 1807.

We cannot for a moment doubt to pronounce this one of the beſt illuſtrations of the Articles of our Church that have been ever publiſhed. It is full, ſatisfactory, and intelligible to every mind; and may not improperly be called *a Harmony* of the Articles and the Liturgy.

We cannot well explain the nature of this valuable tract more than the title page explains it, except by giving an example, which we will take from the illuſtration of the Twelfth Article. We ſhall however place the Article before its illuſtration, contrary to the method here obſerved, which, in this trifling point, might, we think, be improved.

"ARTICLE XII.—*Albeit that good works, which are the fruits of faith, and follow after juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet they are pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.*" P. 40.

Mr. Buckle's illuſtration of this Article from the Liturgy is clear and ſatisfactory. It is this.

"XII. *Of Good Works.*

"*Q.* Can any good works put away ſin, and endure the ſeverity of God's judgment?

"*A.* We beſeech God to accept our bounden duty and ſervice, not weighing our merits, but pardoning our offences.

Communion Service.

"2. By Chriſt's meritorious croſs and paſſion *alone* we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven.—*1ſt Exhortation, Communion.*

"*Q.* But are not good works pleaſing and acceptable to God in Chriſt?

"*A.* The Son of God was manifeſted that he might deſtroy the works of the Devil, and make us the ſons of God, and heirs of eternal life: having this hope, we beſeech God to grant that we may purify ourſelves, even as he is pure.

Collect, 6th Sunday after Epiphany.

"2. We moſt humbly beſeech our heavenly Father ſo to aſſiſt us with his grace, that we may do all ſuch good works as he hath prepared for us to walk in, through Jeſus Chriſt our Lord.

Communion.

"3. That all who are admitted into the fellowſhip of Chriſt's religion may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable unto the ſame, through our Lord Jeſus Chriſt.

Collect, 3d Sunday after Eaſter.

"4. We pray God to grant us the help of his grace, that in keeping his commandments we may pleaſe him, both in will and deed, through Jeſus Chriſt our Lord.

Collect, 1ſt Sunday after Trinity.

"5. That his grace may always prevent and follow us and, make us continually to be given to all good works, through Jeſus Chriſt our Lord.—*Collect, 17th Sunday after Trinity.*

"6. We beſeech him to direct, ſanctify, and govern both our hearts and bodies in the ways of his laws, and in the works of his commandments.—*Collect, Communion.*

"7. And to ſtir up the wills of his faithful people, that they plenteouſly bringing forth the fruit of good works, may of him be plenteouſly rewarded, through Jeſus Chriſt our Lord.

Collect, 25th Sunday after Trinity.

"8. For Chriſt's ſake we beſeech him to grant that we may live a godly, righteous, and ſober life, to the glory of his holy name.—*General Confeſſion.*" P 38.

ART. 28. *Index to the Bible; in which the various Subjects which occur in the Scriptures are alphabetically arranged; with accurate References to all the Books of the Old and New Teſtaments. Deſigned to facilitate the Study of thoſe invaluable Records. By Joſeph Prieſtley, LL. D.* 12mo. 343 PP. 5s. Johnſon. 1805.

Though a work of Dr. Prieſtley, this Index will not require much animadverſion, or any extended account. The author profeſſes obligations to "Mr. Pilkington's Rational Concordance, or Index to the Bible," printed at Nottingham, in 1749. He ſays, however, of it, that though excellent for *moral* paſſages, "it is

exceedingly defective with reſpect to *hiſtory* and *prophecy*; and in every reſpect capable of much improvement, as all firſt attempts are." P. ii. The book is ſcarce, but a copy of it lies now before us; and on comparing it, we cannot but wonder at ſome omiſſions in this *improved* work, reſpecting the very points in which the former is ſaid to be defective. Thus Pilkington's ſecond name is *Abednego*, whom Dr. Prieſtley has not thought proper to notice. He has added, in return, *Abdon* Judge of Iſrael, *Abihu* again is omitted: but what is more remarkable, though prophecy is ſaid to be a principal object of improvement, the following article of Pilkington is completely dropped by his ſucceſſor. "Alexander the Great, his victories foretold. Dan. viii. 5, 21—x. 20—xi. 3." *Amnon* again is omitted. In a word, notwithſtanding the boaſts of Dr. P., in which he was never deficient, we are clear that a proper work of this kind will not be produced, till ſome perſon ſhall conſolidate the two books of Pilkington and Prieſtley, and perhaps make conſiderable additions to both. The work is very deſirable.

MISCELLANIES.

ART. 29. *The Hiſtory of Scotland; related in Familiar Converſations, by a Father to his Children; interſperſed with Moral and Inſtructive Remarks, and Obſervations on the moſt leading and intereſting Subjects. Deſigned for the peruſal of Youth. By Elizabeth Helme, Author of Inſtructive Rambles; Maternal Inſtruction; the Hiſtory of England, as related by a Father to his Children, &c.* 2 vols. 12mo. Oſtell, &c. 1806.

By ſome accident, the author's Hiſtory of England, mentioned in the title-page, was *twice* reviewed by us; in our 25th vol. page 338, and 26th vol. p. 453; and, on each occaſion was recommended to *juvenile* readers; two of us (as it ſeems) exactly concurring in judgment on the ſubject.

This Hiſtory of *Scotland* is on a ſimilar plan, and entitles Mrs. Helme to an equal degree of commendation. Thus far, we ſpeak as *veteran* reviewers. But let the *trio* of *juvenile critics*, who aſſiſted in our laſt volume, p. 333, add a few words on this occaſion. We cannot imagine a more pleaſant or impreſſive method of communicating knowledge, than the converſation of judicious and affectionate parents, with attentive and dutiful children. The opening of the *firſt* converſation, in which Mr. and Mrs. Wilmot, and their two ſons and two daughters are the parties, gave us ſingular pleaſure. Parental kindneſs, and filial attachment, are here ſtrongly diſplayed; and theſe are, mutually, their beſt reward. The narration of hiſtorical events by Mr. W. is clear and inſtructive; and the remarks, incidentally made by the young hearers, ſhow ſtrong and delicate feelings. We ſhould gladly produce ſome ſpecimens; but we are told, that the neceſſary limits of a Review, will not admit of them. Yet we have

obtained leave to introduce one ſhort paſſage, on which other young perſons may well meditate (as we ſhall do) in the preſent awful ſtate of the world.—" Retire to reſt, my dear John and Frances; and, remember how much more happy is your fate, than that of the young king of Scotland. You are not exiled from your country; you ſleep in ſafety, beneath your paternal roof; the deſolating ſword of war is far from you; and your parents are yet ſpared to guard your youth, and to endeavour to direct your minds to virtue. Think of theſe bleſſings, my children; and with gratitude return thanks to God."—Vol. I. p. 202.

We muſt add one ſhort obſervation upon this, and upon all other Hiſtories of Scotland. What dreadful evils did that country ſuffer, during many centuries, from inteſtine wars and from conflicts with their Engliſh neighbours! All theſe are known only in hiſtory; peace has long reigned throughout the north; and *Great Britain* has been one happy kingdom and family.

May *Ireland* experience the ſame bleſſed effects of union! and may the *United Kingdom* be an object of admiration to the world; on account of its devout gratitude to Heaven, for the bleſſings beſtowed upon it, and its valiant defence of them againſt all aſſailants and invaders!

ART. 30. *Della Ragion Poetica, Tra' Greci, Latini, ed Italiani. Di Vicenzo Gravina.* Londra. 12mo. 7s. Becket. 1806.

This elegant edition of the Art of Greek, Latin, and Italian Poetry, by the maſter of the celebrated Metaſtaſio, forms a very conſiſtent part of the works, which Mr. Mathias has publiſhed in the ſame beautiful form, for the ſake of encouraging the taſte for the Italian language, and facilitating the ſtudy of it. Prefixed are, as uſual, illuſtrations, both poetical and proſaic, by the pen of the learned and ingenious Editor: the poetry being a *canzone*, addreſſed, with much propriety, to the accompliſhed Mrs. Wilmot; the proſe, a ſhort account of the merits of the work, which is here republiſhed. The canzone we hope to ſee added to the very intereſting collection, which we have noticed under the article *Poetry*. Of the ſhort introduction we ſhall give a ſpecimen, containing the character of the author.

" Non ſi trova tra i critici emulatore più giuſto e ſevero degli antichi Græci e Romani, ni conoſcitore più fino d' ogni materia rettorica e poetica, e più ſicure di ſtima e di gloria, del Gravina. Era di coſtume, di talento, e di ſenno, ſingolare e pellegrino; e tralucono per tutto i lampi della più profonda ſcienza, e del giudizio più maturo ſenza pompa, e ſenza ozioſo luſſo di parole. Grave, maeſtoſo, facondo, venne a ſederſi tra la dotta e filoſofica famiglia, preſſo il Tullio e il Fabio; e ſeppe non meno ottimamente comporre che perfettamente giudicare, come critico degniſſimo d'eſſere ſtudiato ed onorato in tutti i ſecoli."

Mr.

Mr. M. adds ſoon after:

" Chiunque vuol ſapere qual coſa ſia la vera Critica Italiana, legga e rilegga queſto aureo volumetto del più valoroſo ſeguace, e del fido eſtimatore de' Greci e Latini, e del più ſevero giudice de' ſuoi nationali; e il nome del Gravina ſerà egualmente riverito ſul Sebeto e ſul Tamigi."

We entirely accede to theſe opinions of the judicious editor.

Supplemental Articles.

Herodotus, B. iii. ch. 104. THALIA.

ART. 31. Though we are convinced that enough was ſaid in our laſt number (p. 179.) to explain the paſſage in this chapter, which Mr. Knight thought fit to conteſt; and that no perſon really learned in Greek will controvert what we there advanced, yet, for amuſement's ſake, we have collected a few other verſions of the ſame words.

BOIARDO's Verſion, publiſhed at Venice, in 1539, 12mo. gives the whole paſſage thus:—

" Non è in quel paeſe il fervore grande nel mezzo giorno, come trà l'altre regioni: ma *nel matutino* e ardentiſſime il ſole, *fina all hora* che della piazza ſi fogliono gli altri diſpartire, per il quel tempo più aſſai riſcalda il ſole che in Grecia al meridiano." Fol. 186. b.

BECELLI, publiſhed at Verona, 1733, 4to, tranſlates it thus:—

" Ora à quelle genti il ſole del mattino è ardentiſſimo, non come alle altri al meriggio, ma *adeſſe ſopraſtando fino all' ora* di partir di piazza, nel qual tempo piu caldo è, che il mezzo dì nella Grecia." P. 224.

The Verſion of SALIAT, printed at Paris in 1556.

" La plus chaude partie du iour qu'ilz aient eſt la matinée, et non pas comme es autres nations, le midy. Mais *depuis ſoleil leuant iuſque à l'heure* que les marchans ſe retirent du change et du traffic, tout ce temps leur eſt auſſi bruſlant ou plus que n'eſt l'heure de Midy aux Grecz." Fol. 84.

Our countryman, Littlebury, rather ſlurs it over, and does not expreſs ſufficiently, as the others uniformly do, that this extraordinary heat laſted from ſunriſe to the diſſolution of the forum. His words are:

" In this climate the ſun is not, as in other regions, hotteſt at noon, but in the morning: *during which*, even to the hour when men uſually retire from our public places, the heat is more ſcorching than at noon in Greece." Vol. i. p. 311.

So much for the ideas of other tranſlators, ſuch as have come in our way.

MUSICAL IMITATION.

Addition to Article II. p. 242.

ART. 32. Since that article was printed, we have met with a curious anecdote on Muſical Imitation, in a Foreign Journal, which we ſhall inſert, with ſome verſes, to which it forms a note; being taken from a poem, by Berchoux, entitled, "Sur la danſe, ou les Dieux de l'Opera."

"La muſique eſt un art que j'eſtime et que j'aime,
Mais ſa prétention au théâtre eſt extrême;
Comme art imitatif, elle oſe ſe vanter
D'avoir le pas ſur nous et de tout imiter;
Ses tambours, je le ſais, imitent le tonnerre;
Ses flûtes, les oiſeaux; ſes timballes, la guerre;
J'accorde la tendreſſe au charme de ſes ſons,
La joie aux galoubets, la triſteſſe aux baſſons;—
Meis enſuite au milieu des accords qu'on admire,
J'écoute, et ne ſais pas ce qu'elle veut nous dire;
Je cherche à démêler le jeu des paſſions—
Je n'entends qus le ſon de nos grands violons.

"J'ai été en querelle un jour ſur ce ſujet, avec un de mes amis qui eſt fort bon muſicien et qui joue de toutes ſortes d'inſtrumens. Il me ſoutenait que la muſique eſt un art d'imitation par excellence, qu'elle peint comme la parole; qu'on peut tout dire avec elle, et que, quant à lui, il ne ſerait pas embarraſſé, ſi jamais il devenait muet, parce qu'avec ſes différens inſtrumens il ſe ferait entendre ſans difficulté des perſonnes les moins intelligentes. Après l'avoir contredit long-temps ſur ce point, je lui propoſai un pari qu'il accepta. Nous allâmes enſemble chez un reſtaurateur, et il y apporta ſon violon, ſon baſſon et ſa clarinette. Je dis aux garçons de ne point s'étonner de ce qui allait ſe paſſer, parce qu'il s'agiſſait d'un pari. Nous nous mîmes à table. Je demandai la carte. Je priai mon ami de commencer ſa muſique, et de vouloir bien demander, dans cette langue, un potage à la purée et aux petits croûtons pour deux. Il ſe mit en effet à jouer du violon et à faire des paſſages extrêmement jolis et variés, tantôt lents, tantôt vifs, ſelon qu'il le croyait néceſſaire pour l'imitation. Le garçon écoutait d'un air hébêté et ne ſortait point de ſa place. Mon ami voyant qu'on ne le comprenait pas, me dit qu'il était poſſible que la muſique n'eût pas d'accens pour exprimer de la purée aux petits croûtons; mais qu'il allait demander tout ſimplement du bœuf au naturel. Voyons du bœuf au naturel, lui dis-je, cela ſera plus clair. Il prit alors ſa clarinette, enſuite ſon baſſon qui'l fit ronfler de ſon mieux, pour imiter le mugiſſement du bœuf. Le garçon reſta encore immobile, et n'apporta pas plus de bœuf au naturel que du potage. Mon muſicien eſſaya enſuite d'imiter le bêlement du mouton, de l'agneau, de veau, de contrefaire le coq. etc., pour avoir

avoir des cotelettes, du fricandeau et de la volaille. Il chanta enſuite un petit air, en balançant ſa tête avec grace, et en faiſant mille roulades charmantes dans le genre Italien. Je compris bien qu'il voulait demander du macaroni ; mais le barbare reſtaurateur demeura également ſourd à tous ces accens ; et en attendant nous ne mangions point. Je dis à mon ami, un peu confondu, qu'avec ſon art d'imitation, nous étions exposés à ne point dîner, et je le priai de convenir que la muſique au moins n'était pas bonne pour ſe faire entendre dans la plus importante opération de la vie ; j'offris encore de parier que dans pluſieurs autres opérations, elle ne ſerait pas meilleure ſous le rapport de l'imitation. Il était tard. Mon virtuoſe n avit pas moins faim que moi. Alors je demandai un crayon et un morceau de papier. Je deſſinai ſur-le-champ de la purée aux petits croûtons, du bœuf au naturel et à la mode, des cotelettes, etc., et de ſuite nous fûmes ſervis. Nous demeurâ mes d'accord que la muſique eſt un art charmant qui a le don de châtouiller agréablement l'oreille par la combinaiſon de ſes ſons ; qu'elle atteint quelque-fois à l'imitation de certains objets, mais très-ſouvent encore par une eſpèce de convention entre ceux qui la cultivent et qui ont l'habitude de l'entendre ; que du reſte elle avait tort de prétendre, comme elle le fait, à peindre tous les mouvemens de l'ame et même toutes les opérations de l'eſprit ; qu'elle devait être contente du charme qui naît tout naturellement de ſes ſons ; et que, quand elle voulait ſortir de ſa ſphère, elle devenait en quelque ſorte une pédante et un bel eſprit, c'eſt-à-dire une choſe très-ennuyeuſe." P. 163.

This Berchoux is the author of a poem of conſiderable humour, entitled *la Gaſtronomie*, which the French critics greatly prefer to his poem on the Dance.

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A List of Bankrupts for the last Twenty Years and Six Months. 8vo. 1l. 10s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have been highly gratified by a Letter from a Correspondent, signed *Clericus*, who sends us, in addition to our notice of *Bishop Burgess's* truly laudable proceedings in his diocese, the following extract from the Circular Letter of Dr. Tenison, Archbishop of Canterbury in the year 1699.

Extract from Archbishop Tenison's Circular Letter.

"It were to be wished, that the Clergy of every neighbourhood would agree upon frequent meetings, to consult for the good of Religion in general; and to advise with one another about any difficulties that may happen in their particular cures. By what methods any evil custom may be broken; how a sinner may be most effectually reclaimed; and, in general, how each of them, in their several circumstances, may contribute most to the advancement of Religion. Such *Consultations* as these, besides the mutual benefit of advice and exhortation, will be an actual means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke all to a religious emulation in the improvement of piety and order within their respective parishes."

Our Correspondent adds, that this good Archbishop had among his Suffragans, Bishops *Burnett*, *Kidder*, *Cumberland*, *Sprat*, *Patrick*, and many others, to whom his Letter would doubtless be highly grateful. He says also, that "this Letter was usually printed afterwards, in the Collections of *Articles*, *Canons*, *Injunctions*, &c. of our Church, though omitted in the recent and enlarged Edition of them from the Clarendon Press."

We wish to hear more from this Correspondent as occasion shall arise.

LITERARY INTELLIGENCE.

We have great ſatisfaction in noticing a plan, ſet on foot by the Rev. Edward Forſter, (Lecturer at the Royal Inſtitution) for what he calls a BRITISH GALLERY OF ENGRAVINGS. The plan goes to the formation of a Work to be publiſhed in Numbers, containing four Plates each, to give Engravings from the beſt Maſters of the ENGLISH SCHOOL, in the *Line*, or *Stroke* manner, at two Guineas each Number. This plan is already patronized by ſome of the firſt names among the patrons of art, the Dukes of *Bedford* and *Devonſhire*, the Marquiſſes of *Stafford* and *Thomond*, the Earls of *Suffolk*, *Dartmouth*, *Carliſle*, &c. &c. &c.

The Rev. J. Milner has commenced the publication of an entirely new edition of *Fox's Martyrs*, in octavo, with hiſtorical notes and illuſtrations.

An Account and Deſcription of the Cathedral Church of the Holy Trinity at *Norwich*, may ſoon be expected, from the pen of *Mr. P. Browne*.

Mr. Olinthus Gregory is about to publiſh a tranſlation of the Abbé *Hauy's* Elementary Work on Phyſics.

Mr. Malcolm has changed the name of his Travels from *Firſt Impreſſions*, which certainly ſounded like the title of a Novel, to *Excurſions in Kent*, &c. under which title we ſhall ſoon notice the work.

Two more Volumes of *Rivingtons' Annual Regiſter* will be publiſhed in the Courſe of next Month.

An Octavo Edition of *Dr. Jortin's Life of Eraſmus*, under the Superintendance of *Drs. Raine and Henley*, will be publiſhed next Month.

Mr. Johnes, of *Hafod*, has finiſhed a new *Engliſh Tranſlation of John, Lord de Joinville*, with additional Matter from other Writers, which is nearly ready for Publication.

CLARENDON PRESS.

The Curators of the Clarendon Preſs have lately ſent forth *Dr. White's* Edition of the "Specimen Hiſtoriæ Arabum," by *Dr. E. Pococke*, with notes and illuſtrations by the Author, and the Editor. Alſo,

A new Edition of *Clarendon's Hiſtory of the Rebellion*, in three large Volumes Octavo, each divided into two parts. A very elegant and valuable work.

Alſo, *a Catalogue of the D'Orville* MSS. and Books with Manuſcript Notes, now in the Bodleian Library at Oxford.